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ABSTRACT

This document contains summary reports from 15 pilot centers participating in a project, whose aim is "to discover and develop ways and means to teach the reciprocal relation between religion and other elements in the human culture in order that the prospective teacher, whether he teaches literature, history, the arts, science, or other subjects, be prepared to understand, appreciate, and to convey to his students the significance of religion in human affairs." The participating centers describe their projects according to objectives, organization (for most centers: conferences, siminars, workshops, and lecture series), and implementation. Provisions for evaluation and recommendations are reported by most of the institutions. (Related documents are SP 007 408 and SP 007 409.) (BRB/CL)

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SUMMARY REPORTS OF THE PILOT INSTITUTIONS

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TEACHER EDUCATION AND RELIGION PROJECT

THE AMERICAN ASSOCIATION OF COLLEGES
FOR TEACHER EDUCATION

11 ELM STREET, ONEONTA, NEW YORK

SP 007 407

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AMERICAN ASSOCIATION OF COLLEGES FOR TEACHER EDUCATION

Subcommittee on Teacher Education and Religion

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Dr. Evan R. Collins, President, State University of New York College for Teachers, Albany, New York
Dr. Eugene E. Dawson, President, Colorado Woman's College, Denver, Colorado
Dr. Charles W. Hunt, Consultant, AACTE Central Office, Oneonta, New York
Dr. J. J. Oppenheimer, Chairman, Department of Education, University of Louisville, Louisville, Kentucky
Dr. Gerald Read, Professor of Education, Kent State University, Kent, Ohio
Dr. Robert J. Schaefer, Director, Graduate Institute of Education, Washington University, St. Louis, Missouri
Dr. Harold K. Schilling, Dean, Graduate School, The Pennsylvania State University, University Park, Pennsylvania
Dr. Roscoe West, President Emeritus, New Jersey State Teachers College, Trenton, New Jersey
Dr. Samuel Blumenfield, Director, Department of Education and Culture, The Jewish Agency, Inc., New York, New York, Consultant
Very Rev. Msgr. William E. McManus, Superintendent of Archdiocesan Schools, Chicago, Illinois, Consultant
Dr. Seymour A. Smith, Professor of Religion in Higher Education, Yale University Divinity School (President of Stephens College, Columbia, Missouri, as of July 1, 1958), Consultant
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PILOT INSTITUTIONS IN TER STUDY

Troy State College, Troy, Alabama
Arizona State College, Tempe, Arizona
Iowa State Teachers College, Cedar Falls, Iowa
Kansas State Teachers College, Pittsburg, Kansas
College of Education and College of Arts and Sciences, University of Kentucky, Lexington, Kentucky
State Teachers College at Towson, Baltimore, Maryland
Western Michigan University, Kalamazoo, Michigan
Macalester College, Saint Paul, Minnesota
School of Education, New York University, New York, New York
State University of New York Teachers College, Oswego, New York
East Carolina College, Greenville, North Carolina
College of Education, The Ohio State University, Columbus, Ohio
Oregon College of Education, Monmouth, Oregon
George Peabody College for Teachers, Nashville, Tennessee
North Texas State College, Denton, Texas

LOCAL COORDINATORS

The following are the present coordinators at these institutions:

Dr. Frank P. Rainwater, Professor of English, Troy State College
Dr. Herbert Gurnee, Professor of Psychology, Arizona State College
Dr. Harold E. Bernhard, Director of Bureau of Religious Activities and Professor of Religious Literature, Iowa State Teachers College
Dr. J. D. Haggard, Professor of Mathematics, Kansas State Teachers College, Pittsburg
Dr. James Gladden, Professor of Sociology, University of Kentucky
Dr. Mahlon H. Hellerich, Professor of History, State Teachers College at Towson, Baltimore, Maryland
Mr. Leonard Gernant, Associate Director of Field Services, Western Michigan University
Mr. Arnold H. Holtz, Assistant Professor of Education, Macalester College
Dr. Louise Antz, Chairman, Philosophy of Education Department, New York University
Dr. Francis P. Hulme, Professor of English, State University of New York Teachers College, Oswego
Dr. Leo W. Jenkins, Vice President, East Carolina College
Dr. Donald P. Cottrell, Dean, School of Education, The Ohio State University
Dr. Charles E. McClure, Professor of Humanities, Oregon College of Education
Dr. William H. Vaughan, Registrar and Professor of Education, George Peabody College for Teachers
Dr. A. M. Sampley, Vice President, North Texas State College

TEACHER EDUCATION AND RELIGION PROJECT

A REPORT ON THE FIVE YEARS OF TER ACTIVITY AT TROY STATE COLLEGE

By Frank Rainwater and W. T. Wilks

Our college's participation as a pilot center in the national AACTE-sponsored Teacher Education and Religion Project has included all of the following features generally common to the fifteen cooperating institutions:

1. Appointment of a local coordinator and a local committee to suggest and implement TER activities thought most suitable in the local situation.
2. Periodic meetings of this committee, sometimes augmented by other personnel invited from the faculty at large.
3. Periodic visits to the campus of the national coordinators, Dr. Eugene Dawson and Dr. A. L. Sebaly.
4. Annual panel-discussion reports to the faculty, and the circulation of written materials designed to create awareness of the project and to stimulate interest in it.
5. The sending of delegations and representatives to the TER convocations at Chicago, Nashville, Kalamazoo, and Indianapolis.
6. The calling in of consultative experts, these being in our case Dr. Joseph Politella and Dr. Seward Salisbury.
7. The submitting of progress and achievement reports (and of evaluations) to the central committee's office.
8. Appraisal of one chapter (the one on science) of the central committee's proposed hard-cover book.
9. The sharing of our thought, materials, and technical devices with other participating institutions and with other persons and organizations writing in requests for them.

We wish to describe in the following pages those five features which may have been unique or peculiar to our own institution. From among the numerous proposals and suggestions with which our committee was confronted, these are the several activities which were chosen as being perhaps most appropriate on our own campus and most likely to prove fruitful in our situation. Actually they constitute five phases of a single program, rather than five separate and independent performances. They mark the route our committee followed in its study of the reciprocal relationships between religion and the other aspects of human thought, behavior, and endeavor.

First Stage: An Inventory of Religious Elements in Our Curriculum

The first move of our TER committee was the taking of an inventory of religious elements already present in the local college curriculum, each department being requested to make a detailed analysis of how its courses in one way or another include facts and information about religion. A study of the summaries presented by department heads convinced the committee that in our school at least the courses of study already include most of the factual information necessary to give the average student an insight into the significance of the historic role played by religion in influencing human events and human thought.

Indeed, the art, music, English, and science divisions provide on all levels courses rich in the lore of religion in general and of Western Christianity in particular. Needless to say, such facts about religion are presented in as objective manner as possible, the purpose being always to enlighten and to inform, not to convert. No slanting of the facts is practiced, and the terrific damage done by religion is pointed up quite as forcefully as are the merits and virtues and values of the religious approach to life.

Apparently this has long been an unwritten policy at our college: whenever any information about religion (or about anything else, for that matter) is requisite to an understanding of a subject or a discipline, that information is presented quite as boldly and quite as definitely without apology as would be the case with less-controversial matters. Members of the TER committee had the feeling that, owing to the broad latitude of academic freedom permitted by the local administration, Troy State College is already in a sense a functioning example of the sort of policy and procedure AACTE's Teacher Education and Religion Project would like to make universal.

Second Stage: A Religious Literacy Test for Freshmen

The constructing, administering, and result-analysis of a religious literacy test for entering students constituted the second project in our TER study. The purpose of such a test was to measure the degree of ignorance or awareness that characterizes that part of the student body fresh out of high school and not yet subjected to the college's four-year regimen. The measuring instrument devised was a relatively simple thing, comprising questions about only such matters of religion as might be expected to come within the range of ordinarily educated and cultured Americans. Most of the items in the questionnaire dealt with the Hebrew-Christian tradition - its sacred writings and institutions and its impact upon the history of Western civilization. There were a few items also about the other major religions of the world.

A careful study of the students' scores on this test and a comparison of the results with other data in the college files (intelligence, achievement, and psychological test scores) suggested this conclusion: Troy students upon entering college possess no more and no less knowledge of religious matters than they do of other subjects and other fields. The forces engaged in religious instruction prove to be just about as effective as the agencies of secular education, but no more so.

The testing instrument was then sent to an institution having a heavily Roman Catholic patronage, State Teachers College at Pittsburg, Kansas, where Professor J. D. Haggard administered the test to a large sampling of students. There it was found that the mean score on the religious literacy test was 28.35, with a standard deviation of 7.57. The mean score obtained at Troy had been 28. This vivid similarity of results would seem to suggest that the Baptists and Methodists, so overwhelmingly strong in the Deep South, can boast of little more success in informing youngsters about the general factual aspects of religion than can be claimed by an institution that makes no pretense at an unbiased view of the whole religious scene.

Does such a revelation suggest that the colleges have the duty of disseminating such knowledge as will provide their students with general cultural and informational data from the hitherto-tabooed field of religion? And is it not possible to build a collegiate faculty of men and women capable of doing this? Is it not possible also that such an instructional staff could have sufficient common sense and good will to adhere strictly to the spirit and the letter of those recent constitutional decisions of the Supreme Court which draw a clear distinction between that sort of teaching which seeks to affect adversely a person's religious commitment (which activity would be most certainly improper and illegal) and that type of teaching which honestly and simply seeks to provide information and materials about religion?

Third Stage: Three New Courses for Our Curriculum

Such thinking as this led the Troy committee to the third stage of its adventure. With the advice and assistance of Dr. Joseph (Kent State University) Politella, the TER committee sought permission to add to the already-crowded curriculum three one-quarter experimental courses in philosophy and religion. The first of this sequence of new courses is an Introduction to Philosophy, designed to help those who take it to become more proficient in abstract thinking and philosophizing and to become more familiar with some of the great systems of thought that have aided in the agelong pursuit of answers to human questions and human problems.

The other two courses provide a study of the major international religions - Hinduism, Buddhism, Confucianism, Taoism, Judaism, Christianity, and Islam. All three courses have achieved an enthusiastic response and consequent popularity beyond anything that was expected or hoped for. More important still, there has been no outcry or trouble-making at all from students, patrons, or political and sectarian groups.

Two administrative difficulties have, however, presented themselves: to whom should the courses be offered, and in what manner should collegiate credit be recorded (we have no philosophy and religion department)? Several procedures have been suggested or followed: allowing these courses to be substituted for required education department offerings, admitting to the new courses superior students on an "honors" basis, and so on. It is at present our thinking that in our situation (1) the philosophy class may be substituted for our Education 431, since many of the objectives of the latter can be quite as well achieved by the former, but the two religion courses have different goals from those of any other courses now offered and may not, therefore, be substituted for professional education requirements; (2) the two world religions courses should be pure electives for juniors and seniors; (3) the taking of philosophy need not be a prerequisite to enrollment in the world religions classes.

Fourth Stage: A Survey of Student Attitudes and Values

But more dynamic than any of all this was the searching query that has been asked by Philip E. (Purdue University) Jacob and others: Does the whole experience of going to college really change the values, goals, and ambitions of the student? The Troy researchers now sought an answer to this persistent and disturbing question. With funds provided jointly by AACTE's national Teacher Education and Religion Project and the local college administration and with consultative assistance from NYU's Seward Salisbury, it has just completed a thorough investigation of the beliefs and values of 1017 of its own freshmen, sophomores, juniors, and seniors.

The testing instrument used in the attitude survey consisted of about 80 multiple choice items designed to give us socio-economic data about our students, to discover their responses to questions about religious dogma and denominational practices, and then to ascertain opinions which would by the answer chosen reflect the attitudes and the value preferences of the respondents. The questionnaire was constructed with the greatest care; and, in order that we might make useful comparisons, it purposely contained items identical with those used in surveys and polls used elsewhere. The 1017 schedules when filled in were shipped to Cornell University's testing laboratory for processing, coding, and result-tabulation.

Interpretation of the meaning of the statistical returns presupposed, of course, a conviction as to how the various questions should have been answered. Owing to the unreasonableness of asking the entire committee to meet for some thirty or forty afternoons and evenings in order to interpret all of the data in hand and to prepare a written analysis of such an interpretation, it was clear that one committeeman must alone assume responsibility for writing a report and bear the consequences of the results. Also it was obvious that an extravagant consumption of energy and time would be requisite in making and checking the hundreds of mathematical calculations involved, in trying to think through all of the data from a consistent and logical point of view assumed to represent the attitudes and values to which the college desires commitment, and to translate our arithmetical tables into words that would at once attract attention and provoke thought.

This part of our work, too, has been completed, though; and the resulting document is a 72-page mimeographed report, entitled "The Attitudes and the Aspirations of Our Students," the entire study being purposely written in the jaunty style of Time Magazine. The committee mailed copies of this report at once to each of the other pilot centers and then to all other inquirers as long as the supply held out. Dr. Sebaly's recent (March 30, 1958, Vol. IV, No. 6) News Letter is devoted entirely to a digest of the report. The News Letter gives for general public consumption the gist of the attitude survey document.

Fifth Stage: Faculty Evaluation of the Attitude Survey Report

Our next problem on the home front was to present to our whole faculty the conclusions to which the statistical study seemed to lead, and to make this presentation with such force and impact as would draw forth a vigorous response and a desire to act further. The familiar shock technique was used, three statistically-minded non-committeemen and the college president being invited to serve on a panel for an hour and a half summary of the mimeographed report. Here again we felt that we succeeded. The responses were vigorous and varied, the audience only with the greatest reluctance withholding its comments until the panel members could complete their remarks. It was a brisk evening we had, to be sure.

Upon invitation, faculty members later submitted to the coordinator of instruction their written observations about the attitude survey report, their comments upon it, and their alternate interpretations as to the meaning of the questions and the implications of the answers. Also the coordinator of instruction met separately with each of the nine departments, thus giving 53 of the 55 teaching members of the college the opportunity to voice whatever personal opinions they wished about the import and meaning of the "Attitudes and Aspirations" study. These responses and opinions have all now been written up and placed in the hands of department chairmen and others.

The Troy faculty's reactions to the report (which was mainly a suggested interpretation of the statistical results of our survey) might be summarized about as follows:

1. The faculty viewed the report as being what it purported to be, a statement of the opinions of the author rather than the opinions of the college staff generally.
2. While the faculty as a whole were somewhat skeptical of opinion questionnaires and the results obtained from them, they seemed to agree that our students are actually about as the report pictures them. In other words, the statistics reflect about what one would expect from students in our section.
3. The staff generally did not share the view of the report's author that four years of college should bring about fundamental changes in students' views, goals, and social attitudes. It was felt that the report was written from a more liberal point of view than that characteristic of the average Troy faculty member. The teaching staff generally was, therefore, less pessimistic about the conclusions of the study than its author had been.
4. The great majority of the faculty believed the report to be very valuable in that it made us take stock of ourselves and of our students, and in that it presented valuable sociological data about our student population.

As for the implications of the recently-completed study of attitudes, the Troy faculty's concensus is approximately as follows:

1. Should college teaching be directed toward the end of changing in pre-determined directions the student's values? Our faculty approached this question with the greatest caution, perhaps because of a strong belief that there is little place in college teaching for theological discussions and interpretations unrelated to secular subject matter. But this position does not mean that we hold the view that there are no fundamental values for which we should actively teach: human worth, social justice, the democratic way of life, the scientific attitude, the acceptance of responsibility, and the like.
2. Do the results of this study provide an indictment of our curriculum and of our teaching? The faculty thinks not. Unless our instructional efforts are designed to produce changes in the directions indicated in the report, then the results cited do not constitute an evaluation of our work. A good many of our teachers felt that our faculty attitudes as a whole are much nearer those of our students than the analysis of the replies to the controversial items in the survey would seem to indicate. If this is true, the faculty as a group may not have been consciously (or unconsciously) teaching toward the acceptance of attitudes considered desirable in the report.
3. Are curriculum revisions needed? Our faculty is far from complacent about the findings of this study, and many members are disturbed by some of the results disclosed. There is a general feeling that the results of the survey clearly point toward the necessity for an increased faculty emphasis upon teaching which would be truly liberal.

4. Do our teaching techniques need revision? Many staff members doubted that we could say that one instructional method is more effective than another until more complete study has been made of different teaching techniques. There is need for further study of this question by our own teachers and by competent teachers everywhere.

Finally, what has been the value of the efforts of the local TER committee? What influence has five years of participation in the Teacher Education and Religion Project had upon us here at Troy? The coordinator of instruction has diligently sought to ascertain the effect of these activities upon our teaching staff and upon our group thinking. His findings include the following significant points:

1. Before agreeing to participate in the nation-wide project, most of the Troy faculty members understood what we were getting into and accepted the major premises of the national program.
2. From the beginning the staff has kept in touch with the work of the local committee and has been, to a lesser degree, aware of the work going on elsewhere.
3. While a few staff members were from the start opposed to our participation in this movement, the great majority did not seem fearful of the project's motives. The local committee seems to have done a good selling job in convincing the faculty that nothing sinister was lurking behind thes activities and that the aim of preventing religious illiteracy in future teachers is a legitimate task of the teacher-training institution.
4. Early participation by the college's TER committee was approached with caution, and general faculty interest was in the early years not high.
5. The earlier annual reports of the local TER committee were concerned primarily with informing the faculty about the religious literacy testing program and about the content and administration of the three new courses added to the local instructional program.
6. The faculty continues to feel that the Introduction to Philosophy and the World Religions courses fill a definite need on the campus. Most individuals seem to agree that these courses should be available to a large number of students, rather than reserved for honor students.
7. The greatest impact of the project seems to have been felt by the faculty during the final year of the five-year study. The entire faculty became active upon the release of the "Attitudes and Aspirations" report, and consideration of the content of the document has been both widespread and serious.
8. The committee's reports to the faculty have succeeded in stimulating faculty interest and thought. Notably there has been an increased awareness on the part of our staff of our students' need for a wide range of experiences which encourage individual thinking and individual choices based upon foundations other than authoritarian ones. Fragmentary evidence is already available to indicate some modifications in teaching which have resulted from the study. There is additional evidence that at least some of the college departments contemplate curriculum modifications to meet needs brought out in the study.

It is the opinion of the coordinator of instruction that the local participation in the TFR project has been most worthwhile, causing us to take a prolonged look at ourselves and resulting in those discussions and evaluations which must precede the strengthening of teaching and the improvement of the college curriculum.

REPORT OF PROJECT ACTIVITIES AT

ARIZONA STATE COLLEGE

ORGANIZATION

Work on the Teacher Education and Religion Project at Arizona State College at Tempe has been coordinated with the development of a general education program. Since general education is largely the responsibility of the College of Liberal Arts, the Steering Committee of the Project was organized to include the Dean of the College of Liberal Arts as well as the Dean of the College of Education. The local coordinator of the Project is chairman of the Committee on General Education and Professor of Psychology in the College of Liberal Arts.

FACULTY DISCUSSION

There have been many discussions of the Project, its purposes, its implications, its feasibility and desirability. These discussions were particularly frequent during the first two years, especially in the general education committees and curriculum committees of the College of Education.

The following is not an exhaustive listing but is rather a sample of topics that were discussed: methods of orienting instructors to the purposes of the Project, ways in which religion is relevant to college offerings, is this a Project for general or professional education, legal implications of the Project, indifference of many college instructors to the religious ramifications of their subjects, relation between religion and other values, courses in which religion is most relevant, question of separate courses in religion, should religion be made a separate unit in certain courses or be treated only in contextual relation to other subject-matter, is the development of religious literacy enough?

FACULTY PLANNING CONFERENCE

It has been the custom of the faculty to hold a planning conference at the beginning of each fall semester. In the fall of 1954 the topic of general education was placed on the program of the planning conference and the committee on general education presented a panel discussion of its functions and activities. This presentation included a discussion of our participation in the Teacher Education and Religion Project, the purposes and significance of the Project, and some plans which had been developed with reference to it. The Project was presented in relation to the total program of general education, and the point was made that consideration of religion would take its place in the context of general education objectives adopted by the faculty.

CONSULTANTS

Arizona State has had four consultants on its campus in connection with various aspects of the Project, besides several visits from the National Coordinators. We have generally used the coordinators to keep us in touch with developments in other institutions and with the plans of the Project as a whole.

In 1955, and again in 1956, Dr. Douglas Knight came as a consultant in the humanities. Dr. Kirtley Mather followed in February, 1955, as a consultant in the science area, and Dr. A. L. Sebaly came in April as a consultant in professional education. Dr. H. Gordon Hullfish arrived in June, 1955, also as a consultant in professional education.

We found all of these men intellectually stimulating and most helpful to us in our work on the Project.

FACULTY SEMINAR

A seminar on general education in the humanities was held in March, 1956, consisting of members of the Committee on General Education in the humanities and instructors in various courses in the humanities. The purpose of the seminar was to determine the extent to which the humanities courses were being related to the objectives of general education. Religion was discussed in relation to these objectives. The discussions indicated that religion was treated in certain courses where it was relevant to the subject-matter, particularly in the general education courses in music and in philosophy.

COURSE DEVELOPMENTS

Several of our general education courses were explored for content relevant to religion. As a result of these explorations we concluded that the humanities and the social sciences seemed to offer the greatest opportunity for implementing the purposes of the Project. Most of our work has therefore been concentrated in these areas. The two courses in which we have been particularly interested are: Survey of Western Civilization, and Introduction to the Humanities.

Dr. Robert W. Coonrod, Chairman of the Department of History and Political Science, writes as follows concerning the course, Survey of Western Civilization.

"No organized staff attempt has been made in the history work to approach the problem of religion with particular reference to teacher education. However, at least half of those who are studying to be teachers here have come into contact with our course, Survey of Western Civilization. This course emphasizes the history of ideas. Of first-rank importance are, of course, religious ideas. The students are urged to develop a historical approach to the understanding of religion. That is, they are asked to differentiate between that which can be established as objective fact, and that which must be resolved through religious experience. They are encouraged to trace the development of religious concepts and to assess the significance of such ideas on modern civilization. Students are invited to think through their own religious heritage in the hope that two things might be accomplished: (1) a better understanding of the historical development of social institutions and practices might lead to a more rational approach to modern living; and (2) a better definition of experiences which are purely religious in character might lead to a strengthening of faith of the individual which, in turn, might make that individual a more valuable member of society."

Introduction to Humanities is a year course for eight semester hours of credit. Four periods in the development of western European civilization are chosen for study: the ancient world (Greece particularly), the medieval world, the Renaissance, and the post-Renaissance or modern world. In each of the four periods the prevailing idea or attitude of the times is presented as the central unifying factor. The accomplishments in the fields of art, music, literature, or philosophy (including religion) are shown in relation to the prevailing attitude.

Dr. Dorothy C. Schilling, Chairman of the Department of the Humanities, reports as follows: "In each of the time-thought units, the subject of religion takes its historical place in the works and attitudes studied. The unit of the ancient world, prevailingly rational in attitude, contains frequent references to and discussions of religion. The philosophy of Plato is related to its time, to earlier religions, and to subsequent Christianity. The content of Greek tragedy is presented as religious belief, and the drama festivals as a phase of religious worship. Art presents the sculpture of the gods and myths relating to them, and the architecture of the temples is related to the worship conducted within them. The medieval unit, concentrating on the spiritual view of life, is almost totally concerned with matters about religion. Philosophy treats of St. Augustine's *The Confessions* and *The City of God*. Dante's *Divine Comedy* is the text for literature; art presents the Gothic cathedral as the supreme expression of man's spiritual aspiration; music centers attention on the music of the church, including (since the lecture comes at Christmas time) a presentation of Christmas carols.

The humanistic attitude is chosen as the unifying idea of the Renaissance. Attention directed to this-worldly affairs does not necessarily exclude a continuing interest in spiritual matters. Music shows harmonic development continuous from the church music of the middle ages, and in the evolution of musical instruments the perfecting of the pipe organ for church use. Art presents the Christian and pagan religious paintings of Leonardo and Michelangelo. Philosophy considers the interests and ideas of Francis Bacon with inevitable reference to ethics, religion, and religious reform. Shakespeare's *Romeo and Juliet*, the lovers star-crossed in the pagan sense, contains incidental religious references usually medieval in tenor.

The final unit of the second semester, the post-Renaissance, deals with modern man in his search for new values, chiefly spiritual values. Goethe's *Faust*, the art of the eighteenth to the twentieth century, the music of the modern world, Somerset Maugham's *Of Human Bondage*, Albert Schweitzer's *Out of My Life and Thought*---all are filled with major and minor expressions of religious subject and interest."

In the construction of the humanities course we have been concerned with the development of value attitudes. It seemed to us that the attitudes we developed would be more important to our students than any specific facts we might teach them. We therefore spent some time trying to define the attitudes we thought desirable. Eventually we came up with certain concepts which, although not completely satisfactory, nevertheless provided us with at least a working basis from which to construct an attitude scale of 120 items. We are making various exploratory studies with this scale.

HUMANITIES CONFERENCE

A conference on the Humanities in General Education was held in April of 1957. The stated objective of the conference was "to explore ways and means of developing, through general education courses, an understanding of an appreciation for the major values and insights of the humanities area in our cultural heritage." Religion was expressly included in our definition of the humanities area. The program of the conference comprised five sessions: a colloquium on the staffing of the humanities courses in general education, a panel on content and structure of a humanities program in general education, a panel on current trends in teaching the humanities for general education purposes, an address by *Dr. Robert F. Davidson*, Head of Humanities, University of Florida, on the topic, "Problems in Teaching the Humanities: Present and Anticipated"; and an address by Dr. Davidson on, "General Education for the Superior Student: the Florida Experiment."

Announcements of the conference, and programs, were sent to all institutions of higher education in Arizona and to member institutions of the American Association of Colleges for Teacher Education in Southern California, Nevada, Utah, and New Mexico. In all, over 200 invitations were sent and 59 individuals registered at the conference.

Various questions relating to the teaching of religion were raised and discussed. The following are examples. What training and background in religion should an instructor have in order to treat adequately the topic of religion in a humanities course? What is the relation of religion to other values in our culture, and can these values be adequately taught if religion is not included? Is religion neglected in teaching humanities courses? Is not religion an important dynamic element in our moral and political values? Is it possible to treat religion without arousing sectarian prejudices? How can this be done? Can students today be expected to understand the religious concepts of Dante and Augustine?

PROFESSIONAL EDUCATION

Dr. Robert L. Baker, Assistant Professor of Education, reports as follows on course developments in the College of Education.

"Our attempt to find a satisfactory answer to the problem of developing an appreciative understanding of the role of religion in our culture has been characterized by provisional trials of first one approach then another. In the main, however, the emphasis has been placed on staff attempts to define the problem and in developing materials for staff members who might be involved.

The instructional approaches were directed, for the most part, toward inclusion of a unit on what the teacher needs to know about the various religions in order to interpret wisely the behavior and attitudes of her pupils. Coupled with this was a unit designed to trace the impact modern religions have made on the development of modern education. This latter type unit was incorporated in some of the sections of two required education courses.

As nearly as could be determined, about one-half of all of our trainees will have the experience provided by the above-mentioned unit, "Contribution of religion to the development of modern education," inasmuch as the unit was not incorporated into all of the sections of either of the courses involved.

One other approach has been used with a great deal of success. Our curriculum provides a problems course which follows immediately student teaching, and which is organized around the multitude of practical problems which students meet for the first time while doing their student teaching. As the course is handled on a seminar basis many of the problems related to religion can be examined and discussed without lifting them out of context and into a more academic framework."

THE TEACHER EDUCATION AND RELIGION PROJECT

at

The Iowa State Teachers College

Once the members of the local Teacher Education and Religion Committee had arrived at a common mind about the nature of the project, that is, its relation to the interest of good education rather than to the promotion of religion as such, the initial work of the committee was to bring about this same mind, as far as possible, in the college community. This was done by way of departmental meetings with administrators and faculty and classroom discussion with students. Some experimental work is being carried out in the Campus Laboratory School primarily in the area of the social studies.

The local committee has conducted seminars in conjunction with the Elementary, Junior High and Secondary Education Conferences held on this campus. Questions have been sent out in advance in order that a representative from the schools might come prepared to discuss the project. These seminars have stimulated an awareness of the project and by way of discussion the committee became aware of numerous problems and questions in actual public school situations related to the study.

One of our graduate students in education is preparing a Master's Thesis under the title - "Religion in Education in the Public Schools of Iowa." By way of a remarkably fine questionnaire information is being sought regarding convictions of teachers and schoolmen concerning religion in education in the public schools and practices involving religion in the public schools both elementary and secondary.

In the elementary and junior high school educational conference held in the fall of 1956 on this campus, a group of some sixty or seventy public school teachers and administrators discussed with the committee the theme - "Problems of the Teacher in Dealing with Religion in the Public School." For this particular conference, questions for discussion were sent out in advance. By way of example some of the questions were: (I) Do you think the historic principle of the separation of church and state permits the teaching about religion in the public school? (2) To what extent do factors in the community aid or handicap the public school in teaching about religion? (3) What is the educational value of religious activities in the public school, such as prayer and the use of hymns? (4) Do you feel your college training provided you with necessary information to deal with religion whenever and wherever it appears in the life of the public school?

Out of this discussion one common and significant problem became quite apparent. There is considerable difficulty in differentiating between "Teaching about" and "Indoctrination" in matters involving religion. And there is no doubt that here the function of the public school in dealing with religion is in definite need of clarification for teachers and administrators. Far too much interest is being shown in the hope of advancing religion rather than in the hope of improving education. Too frequently the interest in, "Religion in Education" served merely as a vehicle for religious propaganda. Further, there was evidence of considerable need to encourage confidence in the teacher who knows the subject well and that he need not fear dealing with problems of a religious nature. In the course of the discussion, the few teachers who felt they had adequate background of information concerning religion, expressed more self-confidence and more success in the classroom than the numerous teachers who apparently were lacking such a background. Finally, there was also some evidence that we need to make clear to teachers the difference between "fact" and "fancy" about community opposition to teaching about religion. Several members of the committee from time to time have been discussing the project with Schoolmasters' Clubs, PTA meetings, public school faculty meetings, ministerial meetings and with students in the classrooms in order to engender awareness of the fundamental characteristics of the project and to stimulate thought.

One of the more promising things about the work of the local committee is the proposed field project to be part of the operation in the spring of 1957. We are fortunate in that the college has seen fit to release one of our sociology professors to give full time to the carrying out of the project. The purpose of this experiment has to do with a deliberate attempt to test in the field certain assumptions that have prompted the Teacher Education and Religion Project from the very beginning.

That the "teaching about religion" or the handling of topics with religious content in the public schools of America is generally being poorly done seems to be the basic assumption underlying the current Teacher Education and Religion Projects of the American Association of Colleges of Teacher Education. Gathering evidence to test the validity of this assumption is the principal concern of the Iowa State Teachers College Education and Religion Committee in setting up this project.

There is further concern with the validity of the TER Project assumptions that topics with religious content, such as those that might be found in the study of history, or art, or literature, or any other academic area, are generally poorly taught because teachers either (1) purposely ignore or evade such topics or (2) they are too ignorant of the facts of religion to teach about them adequately.

A second important purpose of this inquiry is to gather information which will identify the specific situations in the public school classrooms in which topics with some religious content cause problems. It is believed by the local TER committee that a report detailing such situations would be of considerable value to prospective teachers as well as to many practicing teachers.

Since the quality of the teaching in this area cannot be readily ascertained in a direct fashion by means now available to this committee evidence that bears indirectly on this basic question will be sought. The statements of teachers regarding the means of handling these topics, the attitudes and knowledge possessed and the pressures felt by them will furnish data for a judgment of the quality of the teaching. At the same time this information should furnish an explanation of the behavior of school teachers regarding the teaching of topics with religious content.

Method of the Study

This study is essentially a case study of the knowledge, attitudes, beliefs, observations, and behavior of a number of public school teachers in a selected set of schools.

Information for this study will be sought by interviewing each teacher selected. A schedule of specific questions with appropriate probes will be used in the interview to elicit and record pertinent information.

In addition each teacher in the school district will be asked to answer an inventory of religious knowledge, which is being prepared especially for this project. The inventory completed by interviewed teachers will be collated with their interview form in the interest of gaining further insight into that particular respondent's behavior. All the forms together will be used to gain understanding of the general level of religious knowledge among the public school teachers of Iowa and to furnish a point of reference for the scores of the respondents to the interview. This inventory will also be administered to selected groups of Iowa State Teachers College students in order to establish another reference point for the study.

It is expected that this study then will shed some definite light upon the validity of the assumptions underlying the national TER project and at the same time furnish some guidance for the work of Iowa State Teachers College and other colleges in the task of preparing teachers for the public schools of America.

May 19, 1958

TEACHER EDUCATION AND RELIGION PROJECT COMMITTEE REPORT

KANSAS STATE TEACHERS COLLEGE

PITTSBURG, KANSAS

INITIAL EXPLORATIONS

From the beginning of the project in 1953, the Committee has held weekly seminar type-meetings, exploring and clarifying the objectives of the Project and studying ways and means of attacking the problems related to it.

The varied activities of the Committee have involved the participation of forty-five faculty members (approximately one-third of the faculty) in one way or another during the last five years. The major areas of interest have been: (1) faculty seminars, (2) area conference, (3) faculty participation in off-campus conferences and workshops, (4) faculty lecture series, (5) exploration of the general education program, (6) course syllabi and related religious material, (7) publications.

FACULTY SEMINAR

These weekly study sessions have served a number of functions, the first and foremost being to promote a climate of attitude and understanding conducive to a study of objective religion and its relation to teacher preparation. It was felt from the beginning that the study was not one that could or should be hurried. A great deal of exploration and clarification was necessary to satisfy a state institution and its faculty that the Project was concerned with a legitimate educational problem. The seminar session revolved around such areas as published literature, relation of religion to various academic disciplines, religion and general education, and student and faculty reactions to the Project.

The weekly seminar provided the focal point around which all other activities of the Committee revolved.

GENERAL EDUCATION

Since approximately fifty percent of the students are, at any one time, enrolled in the general education program, it was decided to give attention to the role of religion in this area. The Committee began by inquiring into our own concept of general education, what it is, or should be, at Kansas State Teachers College. The more we studied the question, the more interested we became, until we have now spent three years in a thorough attempt to understand the meaning of general education on other campuses, how it has succeeded with different student groups, and are now in process of making final recommendations for revision of our own program in light of these findings.

In addition to our study of other programs in general education, we were visited by a faculty team from Arkansas Polytechnic Institute, that was interested in an exchange of ideas, practices, and programs. Visits also were made to our campus by a number of consultants provided by the Central Office. These included Dean Harold K. Schilling, Graduate School, The Pennsylvania State University; Dr. Knox Hill, Professor of Humanities at the University of Chicago; Dr. Kenneth Cooper, Professor of History at George Peabody College for Teachers; and the two national coordinators, originally Dr. Eugene Dawson, and since February, 1956, Dr. A. L. Sebaly. These visitors met with the entire faculty as well as certain groups working on a problem central to the interest of the particular visitor.

OFF-CAMPUS SEMINARS AND WORKSHOPS

1. Dr. Eugene Dawson directed a workshop in Moral and Spiritual Values in Education at Oregon College of Education in July, 1956. He also participated in the March, 1957 Arden House Conference sponsored by the American Council on Education, at which time he delivered a paper, "The Next Decade of Research and Experimentation Relating to Religion and Public Education."

2. Dr. J. D. Haggard attended the Danforth Seminar on Religion and Education held at Garrett Biblical Institute during July and August, 1955; and Dr. Gale Shields attended the same seminar druing July and August, 1956. Dr. H. H. Hoffman attended the Danforth Seminar on Religion and Education held at Pacific School of Religion, Berkeley, California during June and July, 1957.

3. Mr. T. William Hall was a Danforth Fellow at Columbia University during the year 1955-56.

4. Several members of the local committee attended conferences sponsored by the Project at Cedar Falls, Iowa, Kalamazoo, Michigan; Oneonta, New York; Chicago, Illinois; and Columbus, Ohio.

LECTURE SERIES

During the summer session of 1956 and again this past summer, a series of lectures defining the reciprocal relation between religion and various academic disciplines was sponsored by the committee. These were given each week by a member of the staff and were open to all students and faculty who wished to attend. The interest in these sessions was such that they often carried over to a second hour of discussion or question-and-response period. Some of the areas discussed in the series were religion and its relation to art, to science, to mathematics, and to philosophy.

AREA CONFERENCE

A one-day conference for college and public school teachers was held on the campus April 19, 1956. The primary objectives were to define the Project nationally as well as our own local relationship and participation in it, and to ascertain from the visitors something of their reaction to the study. Forty-five college people representing twelve colleges and seventeen persons representing fourteen public schools were in attendance at the conference.

PUBLICATIONS

During the five-year period of the Project the Committee has had occasion to mimeograph or otherwise duplicate a variety of materials such as course outlines, reports, letters, questionnaires, and minutes for distribution to interested persons both on the campus and off. In addition to such material, a number of our Committee have been actively engaged in preparing articles for publication in the various journals. The following is a partial list of such materials:

Berg, Hulda M., "Religion in the High School Curriculum," *The Educational Leader*, Vol. XIX No. 2., pp. 36-43 (October, 1955).

Dawson, Eugene E., "Religion in Public Teacher Education," *International Review of Education*.

Dawson, Eugene E., "The Next Decade of Research and Experimentation Relating to Religion and Public Education," *Religious Education*, Vol. VLII, No. 4, p. 289 (July--August, 1957).

Haggard, J. D., "How General is General Education?" *The Educational Leader*, Vol. XIX, No. 2, pp. 26-35 (October, 1955).

Haggard, J. D. "Mathematics and Religion", *The Pentagon*, Vol. XV, No. 2, pp. 81-87 (Spring, 1956).

Hall, T. William, "The Place of Religion in Public Education," *The Educational Leader*, Vol. XIX, No. 2, pp. 5-18 (October, 1955)

Hall, T. William, *Three Value Theories and Their Implications Regarding the Place of Religion in Teacher Education*, (Doctoral Dissertation, Boston University Graduate School, 1956).

Sperry, Theodore M., "Reflections on the Place of Religion in the Teaching of Science," *The Educational Leader*, Vol. XIX, No. 2 pp. 19-25 (October, 1955).

Sperry, Theodore M., "Voluntary Committee," *The Educational Leader* Vol. XXI, No. 3, p. 11 (January, 1958).

In addition to the above published articles, four of our Committee are helping with the materials to be included in the forthcoming "hard cover" book which will concern itself with the problems of teacher education and religion. Those participating in this aspect of the program are: Dr. Wray Strowig, consultant in the Professional Education area; Dr. Theodore Sperry and Dr. J. D. Haggard in the Science area; and Dr. Eugene Dawson who is preparing the first two chapters of the book, explaining the nature and scope of the Project along with an overview of the entire problem of religion and public education.

STUDENT SURVEYS

During the summer of 1955, a subcommittee, headed by Dr. Wray Strowig, conducted a survey of our summer students who were experienced teachers in an effort to determine the amount or frequency of religious materials and topics occurring in the usual work of the elementary and secondary schools.

The questionnaire prepared for the study was completed by 206 students with teaching experience, 140 (68%) currently teaching at the elementary level and 66 (32%) at the secondary level. The total range of experience being from one to thirty-six years with a median of 7.8 years for elementary and 5.0 years for the secondary teachers, giving a composite median of 6.7 year experience.

A summary of the results is as follows:

Frequency of Religious Topics or Questions Occurring in the Usual School Work

Elementary teacher with:	Frequency of Occurrence		
	often	seldom	never
15 or more years of experience	24.0%	66.0%	10.0%
Less than 15 years of experience	24.0%	64.0%	1.0%
Secondary teachers with:			
15 or more years of experience	39.0%	54.0%	7.0%
Less than 15 years experience	13.2%	73.6%	13.2%

The study further revealed that when matters relating to religion do come up in the normal events of classwork the majority of teachers try to handle the questions and attempt to interpret the meaning involved. Secondary teachers are more cautious in handling such matters. Less than 5% of the elementary teachers avoid the questions raised by their students, while 17% of the secondary teachers said they change the subject of conversation and thus avoid responding to the student's question. Sixty percent of all teachers responding said they try to answer any questions which arise in the course of the school work, while 4% avoid the questions relating to religion. Seven percent of the teachers let the students handle the question about religion, and thus stay out of it personally; thirty-five percent said they deal with "facts" and avoid interpretations; sixty percent help the student see various points of view.

During the summer and fall of 1957 a religious literacy test was given to over 400 K.S.T.C. students in an effort to examine the relation of religious knowledge to several other variables such as: major interest in college, age, home background, teaching experience, etc. An analysis of the results indicates a high positive correlation between religious knowledge and; age, teaching experience and college classification. It was interesting to note that the partial correlation between test score and age, with college classification and teaching experience held constant, is negative. That is, of those people with the same amount of college work and teaching experience the younger people scored higher on the test than the older ones did.

In summary we found the religious literacy of K.S.T.C. students is probably about the same as their literacy in other areas. It did seem apparent from the results that experienced teachers and those training to teach are somewhat superior to other students in regard to knowledge about religion as measured by this test.

Two unpublished master problems completed during the last three years under the supervision of a member of the Teacher Education and Religion Project Committee have an interesting relevance to this area.

By studying freshmen and senior students at Pittsburg, Fisher found that, although there was evidence of greater religious maturity of attitude, (in a less dogmatic, more permissive direction) and greater satisfaction with one's own religious perspective on the part of seniors as compared to freshmen, the data suggested that most students felt the college curriculum was of no help in formulating religious ideas and attitudes.

While teaching junior high school classes, Jenkins kept a diary of religious incidents, content, and behavior that occurred during the normal events of school. It was found that questions of a religious nature were raised, with varied degrees of frequency, in all the subject matter fields of junior high. The results here were very similar to those in the survey first outlined above.

PREPARATION OF SYLLABI

The Teacher Education and Religion Project is basically a curriculum study; thus part of our effort has been expended in associating with each syllabus of a general education course a listing of the segments of that course where a student might legitimately raise a question about religion. That is, the supplemental material defines the portion of the course where, within the objectives set forth in the accompanying syllabus, religion might properly have a relevance. These materials indicate that the objectives of the

Project are being met in varying degrees in the general education courses. This is, no doubt, to be expected.

PRESENT POSITION

The Committee is growing in its awreness that more experimentation and research is desperately needed before programs can be appreciable. The Committee expects to continue indefinitely with its exploration and revision of the general education program at Kansas State Teachers College. Faculty participation and interest in this area has been continually increasing in recent months and we have confidence in a better teacher preparation program being the outcome.

These are the areas of impact that are easily measured and observed. Just what the total effect has been, if any, upon the learning experiences of the Kansas State Teachers College student is far from being equally obvious.

A SUMMARY REPORT OF THE PROJECT
ON
THE TEACHING OF RELIGION IN EDUCATION
At The
UNIVERSITY OF KENTUCKY

James W. Gladden
Professor of Sociology
Local Co-ordinator
Lexington, Kentucky

The University of Kentucky was designated in December 1953 as one of fifteen pilot centers of the Teacher Education and Religion Project of the American Association of Colleges for Teacher Education. A small committee of faculty members of the College of Education of the University was named in February 1954 to sponsor and supervise the local campus project with Dr. Ellis Hartford as coordinator. After the latter had attended a national workshop in Chicago that winter, it was decided by the first committee after consideration with their dean, Dr. Frank Dickey, to enlarge the committee to include representative members of the faculty of the College of Arts and Sciences.

The expanded committee included professors who were concerned with teacher education in the university and the departments of English, Chemistry, Botany, History, Philosophy, Psychology, and Sociology sent members to join with faculty in elementary, secondary, and graduate education.

The first meeting of the new group was held in May, 1954 and discussed the project objectives and reviewed the program in the two colleges then being presented in the field of religion. It was determined that the offerings were sufficiently extensive in both schools to furnish any undergraduates and professional teachers ample information about religion and how to deal with the subject in Kentucky schools. It was concluded that the University had already in its general education curriculum and its professional education sufficient coverage to prepare teachers to handle any problems they might face.

In 1954, and since, courses in humanities, philosophy, languages, and social studies gave the students in the College of Education opportunities to become literate not only in their own religion but in many other religious systems. Five courses, particularly, have been offered for over a decade in Humanities, Sociology, Philosophy, History and English that are either completely or generally devoted to the field of religion.

In the College of Education courses, seminars and workshops had previously been established which sought to bring to the attention of their students the relation to the society, to public education, and to the state; as well as how to teach about religion. The local college had achieved national recognition by its then (1954) six year old Workshop in Moral and Spiritual Values, held on the campus each summer and out in the state during the regular term.

The University had had (and still continues to have) s pecial weeks each year in which religion is "emphasized" throughout the campus. During each one of these special occasions numerous faculty members gather together to discuss the general field of religion in higher education. In the Arts College a topical major dealing with religous aspects of culture has been organized and a number of students have been graduated with such preparation as to equip them to go into religious education. Eight or ten courses which such students take in upper level college work are open to education majors as well. Also a number of other general education courses deal with the subject of religion either as units of work or items pertinent to the content of the course. "Religious facts, issues, and implications are examined in divisions, departments, and courses where they arise naturally."

As a result of the general discussions of the university committee in the first year of the project a sort of status quo condition persisted through-out 1954. Advisors in the College of Education were urged to guide individual teacher candidates into courses recognized as containing religion. The students who went out for their practice in communities were encouraged to observe religion more acutely in their schools and the communities. And a voluntary forum on Teacher Education was held in December 1954 which eighteen faculty members and forty-five graduate students and public school teachers attended. There the project was described and some tentative principles were conceived. From the minutes of that meeting the following excerpts reveal the mind and consensus of the group:

"We are too much on the defensive, often needlessly, in many areas. An example of this is the doctrine of separation of church and state, an area in which our teachers are often uninformed. When they are well-informed the pressures can be lessened. It is necessary that such pressures as these be eased; this is one of the teachers' worst headaches today. Teachers should know enough history, sociology and political science, etc., to be able to explain to critics and to misguided enthusiasts, who criticize the school for its stand, the sound relationship which should exist between church and school.

Teachers should know enough about religion and the community to see religion as a vital factor in American tradition. Secular public schools have hardly hindered the growth or progress of the churches in America. At least the statistics reveal that United States churches compare favorably with those in nations with established or monopolistic churches. Foreign church leaders and other visitors are struck by this picture of church strength and vitality in America. Our voluntary system has also provided better financial support for our churches. Teachers should know these things, and have an understanding of the reasons behind them.

How can we cope with this general problem? How shall we so educate teachers that they will not be led into unnecessary controversy and pressure, but will be able to teach objectively and confidently on any relevant area or deal with any needed subject matter?

The question before us is "What account should be taken in the area of religion in teacher education?" We should consider the implications for all major areas: humanities, physical sciences and social sciences.

Why is this important? What should be done? There are several possibilities. One is that the College of Education could take a stand independently. But our approach should be broader than this. The responsibility extends into those other colleges of the University which contribute to teacher education. Upon some important considerations we stand together, for example, in opposition to sectarian religious indoctrination in teaching. But this does not imply that we should completely withdraw from the whole area of religion. We are concerned that this be a comprehensive and scholarly background so that teachers will be prepared to guide students through various areas of literature, history and other social studies, etc., by an intellectually honest approach, presenting the various backgrounds impartially so that pupils may know and understand the problems in which religion is a part."

Meanwhile the campus was visited by Dr. Eugene Dawson, national co-ordinator of the project. After this contact and the December Forum it was decided to develop greater interest in the general education program of the University on the part of teachers and candidates. More attention was also to be given to the place of religion in professional education.

Kentucky was represented in the next calendar year at both regional and national workshops of the project and indicated through their delegates that they considered their general and professional offerings were abundantly meeting the needs of students in regard to the objectives of the project. The Workshop on Moral and Spiritual Values was claimed as their unique contribution to the project.

In 1956 Dr. Ellis Hartford was absent from the campus on leave and Dr. Dickey, formerly dean of the College of Education, became president of the University. Shortly before taking office he appointed the editor of this report, who was teaching in the department of Sociology in the Arts College, as local co-ordinator.

The committee in 1957 drew up a special project co-ordinating several offerings in the field of religion of the Arts College with the Workshop in Moral and Spiritual Values and presented it as a summer program for teachers. The project was described in detail at the February meeting of the A.A.C.T.E. and may be found in the 1957 yearbook of that organization.

The university committee set up a curriculum and activity program in which faculty and student of the Arts College and the College of Education cooperated. The University of Kentucky undertook to offer a number of courses related to one phase of teacher education on a coordinated basis during the 1957 Summer School. This arrangement was worked out by the campus committee for the AACTE project on "Teacher Education and Religion." A number of teachers had indicated interest in electing courses devoted to this general area of study. Accordingly, it had been arranged to present the opportunity for a full summer of study in courses and workshops in several departments of the University. The arrangement enabled a graduate student to earn a maximum of nine semester hours of credit. It was required that at least one course of the combined program must continue throughout the eight week session, the others might be either for 4 weeks or 8 weeks. Thus a number of combinations among the coordinated program were possible. (The project had limited success with only a few of the education majors and professionals taking the courses offered in the Arts College summer curriculum.)

Not only is religion taught in courses at the University of Kentucky, instruction pointing toward literacy in religion also is available in numerous other features of the community.. Surveys of membership and attendance of students in religious organization off campus reveal a sizeable majority of Kentucky undergraduates are active in churches and affiliated religious fellowships. Lexington is a community of many religious persuasions and a cursory observation indicates that University students generally are regular and active in their participation.

There are a number of religious centers for students immediately off campus. The Baptist, Christian, Episcopal, Lutheran, Methodist, Presbyterian and Roman Catholic churches have either houses or programs specifically geared to student needs and interests. Inside the University an InterFaith Council operates to correlate the religious activities that are carried on as part of the University's student organizational program. Other groups related to this Council beside the denominational fellowships include a Student Y.M.C.A., Y.W.C.A., and religious clubs sponsored by them. Offices for the latter associations are maintained in the Student Union building and their executives together with denominational adult leaders have campus-wide Religious Emphasis Week every spring. This four-day program carries religious instruction into many class rooms as well as university assemblies of both students and faculty. The state of religious interest is examined and encouraged in this outstanding project which has the expressed approval of University authorities. A number of religious leaders in the region and nation visit the campus at this time and introduce a cross-fertilization into the prevailing religious thought.

It would appear, in conclusion, that religion is extensively and intensively treated in both the Colleges of Education and Arts and Sciences. The candidates for degrees and training looking toward the professions of teacher, educator, and administrator have ample opportunity for preparation. The question of how much of this content and activity each person who is or will be a teacher actually will take advantage of is difficult to answer. The impression is that some leave the University quite literate concerning religion but that more encouragement is necessary to raise the number of such informed future teachers. It is the judgment of the local committee on the Teaching of Religion in Higher Education that the University of Kentucky is fulfilling its responsibility in this important part of our culture.

The details of the curriculum offerings throughout the University have just been released in a report on this pilot school's five year program, and copies of it may be secured from the office of the National Co-ordinator, Dr. A. L. Sebaby.

The program, already established in the Colleges of the University, will continue regardless of the decisinn concerning the five year project. Whether any extension of the program or a special emphasis is initiated is a question to be answered in the future.

James W. Gladden
Lexington, Kentucky
May 15, 1958

Search!

FINAL REPORT OF

THE TEACHER EDUCATION AND RELIGION COMMITTEE

STATE TEACHERS COLLEGE AT TOWSON, MARYLAND

MAY 1958

SEARCH

Preliminary Final Report
of the
Teacher Education and Religion Committee
The State Teachers College at Towson, Md.
Mahlon H. Hellerich, editor
May 15, 1958

The STATE TEACHERS COLLEGE at TOWSON, MARYLAND

Teacher Education and Religion Committee

Statement of Objectives

Note: On December 8, 1954 the Teacher Education and Religion Committee adopted the following statement of objectives to guide its work during the life of the project. This statement was intended as a local interpretation of the statement of the Committee on Religion and Education of the American Association of Colleges of Teacher Education which has provided the ideological basis of the entire Teacher Education and Religion Project.

Objectives of the Teacher Education and Religion Project

The objectives of the Committee of Religion and Education of the American Association of Colleges for Teacher Education is "to discover and develop ways and means to teach the reciprocal relation between religion and other elements in human culture in order that the prospective teacher, whether he teach literature, history, the arts, science, or other subjects, be prepared to understand, to appreciate, and to convey to his students the significance of religion in human affairs."

Objectives of the Teacher Education and Religion Project at the Towson State Teachers College

The Teacher Education and Religion Project at the Towson State Teachers College is concerned with developing that program of learning experiences which will give to the prospective teacher:

1. A background of knowledge that will enable him/her to understand and appreciate the significance of religion in human affairs.

2. An understanding of various religions which will help him/her to develop an appreciation of religious diversity in our society.

3. A body of techniques and materials which would make it possible for him/her to teach information about religion in the public schools in an objective manner.

4. Encouragement in developing that combination of personal qualities and social skills which would enable him/her to convey to their students an appreciation of the role of religion in human affairs; and help him/her to work cooperatively with people of various faiths in professional and community activities.

The State Teachers College at Towson, Maryland

Personnel of the Teacher Education and Religion Committee, 1952-1958

Ad Hoc Committee on Religion and Education (appointed in November, 1952 for the academic year, 1952-1953)

Earle T. Hawkins, chairman *ex officio*
Kenneth A. Browne
Mahlon Hellerich, chairman
Virginia Gerdes
Curt Walther
Hilda Kestner, secretary
Wilfred Hathaway
Kenneth Hovet

Ad Hoc Committee on Religion and Education, 1953-1954

Earle T. Hawkins, chairman *ex officio*
Kenneth A. Browne
Orrielle Murphy
Mahlon Hellerich, chairman
Virginia Gerdes, secretary
James Fickes
Paul West
Edward Neulander
Curt Walther
Wilfred Hathaway
Hazel MacDonald
Merle Yoder

Student Members:

Harriet Goldstein
Phillip Parkinson
Michael Franko

1954-1955

Earle T. Hawkins, chairman *ex officio*
Kenneth Browne
Mahlon Hellerich, chairman
Virginia Gerdes, secretary
James Fickes
Wilfred Hathaway
Hazel MacDonald
Edward Neulander
Curt Walther
Paul West
Jean Audrey Powers (Danforth Graduate)

Student Members:

Ina May Folb
Michael Franko
Claudette Myers

1955-1956

Earle T. Hawkins, chairman *ex officio*
Kenneth Browne
Mahlon Hellerich, chairman
James Fickes, secretary
Wilfred Hathaway
E. Heighe Hill
Harry Hutson
M. C. Koch
William Nugent
Edward Neulander
Walter Williamson
Phineas Wright

Student Members:

Donald Gross
Margaret Kelly
Dorothy Levin
Claudette Myers
Betty Stone
Elizabeth Stuart

1956-1957

Earle T. Hawkins, chairman ex officio
Mahlon Hellerich, chairman
Paul Desautels
James Fickes
Wilfred Hathaway
E. Heighe Hill
Harry Hutson, secretary
M. C. Koch
John Mitchell
Edward Neulander
Walter Williamson
Phineas Wright
Ann Willey (Danforth Graduate)

Student Members:

Beth Brodkin
Kathryn DeVilbiss
Donald Gross
Elizabeth Pulsifer
Ruth Sassaman

1957-1958

Earle T. Hawkins, chairman ex officio
Mahlon Hellerich, chairman
Edward Neulander
Wilfred Hathaway
Walter Williamson

Student Members:

Hilda Pollack
Beverly Heine
Richard Shortt
Catherine Gardiner

The STATE TEACHERS COLLEGE at TOWSON, MARYLAND

A Background Sketch

The State Teachers College at Towson, Maryland is the oldest and largest of the state teachers colleges established and maintained by the government of Maryland. It was opened on January 15, 1866. For many years it was the only institution devoted exclusively to the preparation of teachers for the public schools of Maryland. The college was housed in Baltimore until 1915 when it was removed to its present location in Towson in suburban Baltimore.

In recent years its growth has parallelled that of other teacher training institutions which began as two-year Normal schools. In 1931 the course of study was increased to three years and in 1934 to four years. The legislature of 1935 authorized the college to grant a bachelor's degree and to change its name to the State Teachers College at Towson. In 1946 a junior college was established to offer two years of college on a transfer basis. In 1947 the college enlarged its program to include the preparation of junior high school teachers and in 1949 the preparation of teachers for the kindergarten-primary grades. At present, approximately twelve-hundred students are enrolled in the college.

Some interesting facts as to the religious background of our students are available. The Registrar's Office solicits information as to the religious preference of our students at the time of registration. Of the present student body all but thirty-six students acknowledged a religious preference. This would indicate a high level of some form of formal religious commitment. Of this number about two hundred and forty are Roman Catholics, about one hundred and seventy are Jewish, twelve are Greek Orthodox and the remainder are Protestant. Among the Protestants, members of the larger and smaller evangelical churches are predominant - Methodists, Lutherans, United Brethren, and Baptists. However the Protestants vary from Episcopalians at one extreme to Congregationalists and Unitarians at the other extreme. A total of twenty-two different religious preferences were acknowledged by our students.

At least three indices of the degree of religious commitment of our students has been available to the local TER committee. One is found in the establishment of numerous student religious organizations on our campus in the past five years. This has occurred apart from the work of the committee. In this time five denominational clubs and one interdenominational club have been organized and an interfaith council has been established to coordinate certain of their activities. At present there are nine student religious bodies carrying on programs on the Towson campus. A second index of degree of commitment can be found in the enrollemnt in the elective courses in religion. Each year these courses attract about one-seventh of the total college enrollment. A third index is found in the responses of two groups of Towson students to the questions of the Allport test of student religious values. A preliminary study of these responses would indicate a high level of orthodox religious belief and expression to be characteristic of Towson students. These indices reveal that our students on the whole are characterized by a degree of religious commitment beyond that of the older members of their society. This may result in part from their general socio-economic background - lower and middle class- and the tensions of the age in which they have grown to maturity.

The State Teachers College at Towson, Maryland

COMMITTEE ON TEACHER EDUCATION AND RELIGION

Highlights of Towson's Participation in the TER Project

1951-1952

At the suggestion of President Earle T. Hawkins, Dr. Curt Walther of Towson's Social Science Department attended the National Study Conference on Religion in State Teachers Colleges held at Yale University Divinity School, December 15-17, 1951.

On November 12, 1951, Dean Browne asked the heads of departments to supply information on the specific ways in which curricular and extra-curricular activities at Towson dealt with religion and religious institutions at the request of the Committee on Religion and Education of the American Council on Education. The report based on this survey was the first paper in the history of the project.

1952-1953

Early in this academic year, President Hawkins was approached by a representative of the Committee on Education and Religion of the American Council on Education as to the establishment of a pilot study in public education and religion involving the Baltimore City and Baltimore County public schools and Towson State Teachers College. He indicated that the college was interested in exploring such a project.

On November 17, President Hawkins appointed the original ad hoc college committee on Education and Religion.

On December 19, at a dinner meeting held at the Sheraton Belvedere Hotel in Baltimore, the entire project was discussed by members of the Towson STC committee, representatives of the Baltimore City and County schools, the State Department of Education, and members of the ACE committee. Dr. Clarence Linton, chairman of the ACE committee, carried the burden of outlining ACE's proposal. The school and college representatives agreed to give the proposal further study in subsequent meetings.

On March 16, 1953, a meeting of the joint committee involving representatives of the Baltimore City and Baltimore County schools, the State Department of Education, and the college committee was held. Various proposals were made us to the ways in which the schools and college might contribute to such a project.

At its regular meeting on April 13th, the college committee agreed to recommend adoption of the tentative proposal of the ACE to the Administrative Council of the college and the college faculty. At a meeting on April 27th, the committee adopted a set of principles which it understood as undergirding the ACE proposal.

On May 18th, the joint committee met and heard reports from Mr. Helwig of the Baltimore County schools and Miss Adams and Dr. Taylor of the Baltimore City schools on materials about religion used in their respective courses of study. Mr. Hellerich, chairman of the college committee, was authorized to send a report of the committee's activities to Dr. Linton.

At its last regular meeting of the academic year, the college faculty approved participation in the proposed study of the American Council on Education.

In a letter to Dr. Hawkins of June 23rd, Dr. Linton indicated that implementation of the ACE project would be delayed because of a lack of funds. He also informed Dr. Hawkins that the Committee on Studies and Standards of the American Association of Colleges for Teacher Education had received a grant for a similar study. He suggested that Dr. Hawkins contact Dr. Charles Hunt about this program. This was the beginning of Towson's interest in a two-track project.

1953-1954

In September, Dr. Francis Brown, staff associate of the American Council on Education, informed Dr. Hawkins that the Sub-committee on Religion and Education of the Council was planning to renew the ACE project proposal along the lines proposed by Dr. Linton in the preceding year.

At another dinner meeting on November 13th, held at the Stafford Hotel, Dr. Brown described the ACE proposal to members of the Baltimore City and County schools, the State Department of Education, and the college committee. But one important change in the proposal was that the participating institution should request funds to implement the project. Again these parties affirmed their interest in the project and agreed to carry forward their studies as to manner in which they could contribute.

In October, Dr. Hawkins informed Dr. John Flowers, chairman of the AACTE Committee on Education and Religion, of Towson's interest in participating in the AACTE project. In a letter of December 4th, Dr. Flowers informed Dr. Hawkins that Towson had been selected as a pilot center of the AACTE project.

At a meeting of the joint committee with Dr. Brown on December 7th, some doubt as to the degree in which they might participate in the ACE project was expressed by members of the Baltimore City and Baltimore County schools. The college representatives stated that they expected concrete assistance of the ACE in the form of funds and professional help in carrying out the project within the college.

From February 7-10, 1954, Mr. Hellerich attended the national workshop which inaugurated the work of the AACTE Teacher Education and Religion Project. This workshop was held at the Congress Hotel in Chicago. Mr. Hellerich reported on Towson's experience with the ACE proposal.

On March 2nd, the college committee explored ways by which Towson might participate simultaneously in both the ACE and AACTE projects. Planning was begun for a regional workshop of AACTE pilot center institutions to be held at Towson at the end of the semester.

In March, at the request of the committee, the president of the Student Government Association, suggested the names of three students who were appointed to the committee by President Hawkins. From this time onward, the committee became a faculty-student committee. The committee also decided to administer an opinionnaire to students in order to ascertain student reaction to the project.

Dr. Eugene Dawson, national coordinator of the AACTE project, visited the Towson campus for the first time on March 23-25.

On April 12th, the joint committee met again with Dr. Francis Brown. At this time, the essential provisions of a proposal were agreed upon as involving the college, the Baltimore City and County schools, the State Department of Education, and the American Council on Education. The finished form of this proposal was received from Dr. Brown on

April 29th and was forwarded to Dr. Pullen for presentation to the State Board of Education on behalf of the college.

On May 29, 30, 31, Towson STC played host to the regional workshop of the AACTE project which involved New York University, Oswego State Teachers College, East Carolina State College and Towson.

In May and June, both Baltimore City and Baltimore County schools decided to support the ACE project. However, prior to the August meeting of the State Board of Education, Dr. Pullen and Dr. Hawkins decided that Towson's participation in this project was not feasible at that time. The Board discussed the matter during its August meeting but came to no decision. This brought an end to the two-track project with which Towson had been concerned during the year.

1954-1955

With its energies now concentrated on the AACTE project, the Towson committee agreed in October to make a survey of teaching about religion in required and elective courses, to inquire into the possibility of introducing a study of various religions into the freshman orientation program, to keep a record of the activities of student religious organizations, to study the contributions of the student personnel services in dealing with religious matters, and to determine the use which could be made of community resources in the project. Miss Jean Audrey Powers, the first Danforth Graduate to serve the college, was made a member of the committee. At this meeting on October 12th, Mr. Hellerich suggested the possibility of organizing a new elective course concerned with a study of Religion in Contemporary America. On October 27th, a sub-committee was appointed to study the problems involved in the organization of this and other elective courses.

In November, the committee gave attention to need for and possibility of organizing an Outerfaith Council on the campus, in working with the Social Service, Science, English, and Education departments in making surveys of teaching about religion in their courses and in planning for the use of consultants made available by the national coordinator.

On December 1st, the sub-committee on electives made its report. It recommended that the committee ask the inclusion in the curriculum of two new course, Religion in Contemporary America and Comparative Religion, on a non-departmental basis, and a third course, History and Literature of the New Testament, which the committee would ask the English Department to recommend to the Curriculum Committee. The non-departmental courses might provide the basis of a new department of Religion and Philosophy. During its meeting of December 8th, the committee accepted the definitive statement of objectives which had been prepared by Mr. Hellerich and Dr. Fickes. The committee recommendations on elective courses were accepted by the faculty at its December meeting.

In its November and December meetings, the committee organized a proposal to be made to the freshman orientation advisors which would provide a series of learning experiences to broaden student understanding of the Jewish, Protestant and Roman Catholic faiths.

During the second semester of this academic year, several important advances were made by the committee. First, the committee and various departments used the consultants provided by the national project office. Dr. Dawson visited the campus on February 14th. Dr. Harold Anderson of the School of Education of the University of

Chicago worked with members of the Education Department on February 17th and 18th. Dr. Knox Hill, also of the University of Chicago, worked with the English Department on March 21st and 22nd, and Dr. Leo J. Alilunas of Fredonic State Teachers College visited with members of the Social Science Department on April 28th and 29th.

In March, Dr. Hawkins informed the committee that the project was to be continued for another three years.

In February, student leaders of the various religious organizations established an Interfaith Council. This council conducted its first Religion in Life Week program from April 25th to 28th.

The college librarian provided funds for the purchase of books in the field of religion. This was the first occasion in which such funds were requested and made available for this purpose. For the first time, too, the committee utilized the services of the Jewish Chantanqua Society by visiting Rabbi Hugo Schiff of Washington to speak on the campus on March 31st. On April 29th and 30th, Dr. Edward Neulander attended a Conference on Human Relations sponsored by the Anti-Defamation League of B'nai B'rith held in New York city.

During the second semester, Dr. Neulander conducted an experiment with his freshman orientation section in attempting to build understandings about Judaism, Roman Catholicism and Protestantism. His report was accepted by the committee in May. During the same period, the design of the elective course, Religion in Contemporary America, was worked out and finally accepted in May. Mr. Hellerich was chosen to serve as coordinator of the course. Dr. Neulander's experiment and Dr. Alilunas' advice were helpful in planning this course. The offering of the course in September was assured by the preregistration of a sufficient number of students in May.

Finally the committee made plans to send a delegation to the national project workshop which was scheduled for September at Western Michigan College.

1955-1956

Dr. Walter Williamson and Mr. Mahlon Hellerich represented Towson at the National workshop of the TER project held at Western Michigan College from September 6th to 9th.

The elective course, Religion in Contemporary America, was offered for the first time during this semester. The enrollment in all elective courses dealing with religion was excellent.

At its meeting on October 26, the committee decided upon its program for the academic year. A proposal was to be made to the freshman advisors to set up a joint sub-committee with the TER committee to propare a unit on the three major faiths. The purpose of this proposal was to extend Dr. Neulander's experimental unit to all freshmen. The committee also requested Dr. Hawkins to reactivate the advisory committee of Baltimore City and Baltimore County school people. A sub-committee headed by Dr. Hutson was charged with the undertaking of a curriculum survey of learning from instructors what they teach about religion and from students what they have learned about religion in various courses. Another sub-committee was asked to study the future use to be made of the services of the Jewish Chatauqua Society and similar bodies. Another project was agreed to on November 3rd when it was decided to make a survey of alumni opinion on the need for teaching about religion. On December 8th, the committee decided to plan a lecture series in religion in cooperation with the Program and Special Events Committee and to request Dr. Hawkins to take steps to bring another "Danny Grad" to the campus for the next academic year. The various sub-committees immediately went to work. Dr. Neulander and Mr. Koch reported on December 8th that inclusion of a unit on interfaith studies in the freshman orientation program would have to wait upon the preparation of a new syllabus for the entire orientation course. On January 3rd, it was reported that Rabbi Richard Sternberger of the Baltimore Hebrew Congregation would be the Jewish Chatauqua Society lecturer on March 12, 1956, and that the lecture series in religion would be inaugurated by a lecture on the Dead Sea Scrolls to be given by Dr. William Fox Albright of the Johns Hopkins University on February 27, 1956. Dr. Williamson reported that the alumni questionnaire had been prepared and placed in the mails. Dr. Hutson noted that he had received an encouraging number of replies from faculty in the curriculum survey. Two new projects were decided upon: the first was to conduct a workshop for training teachers institutions to convey to them the results of the Towson project, and the second to explore the feasibility of a meeting of student teachers with classroom teachers who had been doing good work in teaching about religion.

Dr. A. L. "Mike" Sebaly, the new national TER project coordinator, visited Towson for the first time on March 8th. He made valuable suggestions for the local program. The remaining lecturers in religion for the semester were the Rev. John Courtney Murray, S. J, of Woodstock College and Dr. Will Herberg of Drew University. Father Murray spoke on March 14th and Dr. Herberg on

During the committee meeting of March 22nd, Dr. Hutson submitted the final report of the curriculum survey made by his sub-committee. Plans for the workshop of teacher training institutions to be held at Towson on May 11-12 were described by Mr. Nugent. The committee approved a suggestion of the chairman that funds be requested of the TER national committee to finance a monthly newsletter dealing with matters involving religion in the public schools.

Later in the semester the final report of the sub-committee on the alumni questionnaire was made by Dr. Neulander. Dr. Hawkins was successful in securing a "Danny Grad" for 1956-1957. The workshop was held on May 11-12. Another appropriation for the purchase of books on religion was secured. However, Dr. Sebaly was unable to provide the financial assistance required to make possible the publication of a monthly newsletter. Committee activity continued into the vacation period as the local coordinator prepared a statement of local project practice for the national office. Note: (Reports of these projects are contained in the complete final report.)

1956-1957

As the academic year opened, the local committee learned that the advisory committee of Baltimore City and Baltimore County school administrators had been organized. Miss Ann Willey, our new "Danny Grad", also joined the local committees.

The lecture series in religion for the first semester included Dean James A. Pike, Dr. Marshall Splare, and Dr. R. Freeway Butts.

Dr. Harold Schilling, dean of the Graduate School, Pennsylvania State University, addressed the December 13th faculty meeting upon the purposes and progress of the TER project. A spirited discussion followed his remarks.

First semester enrollment in two elective courses concerned with religion, Classical Mythology and Religion in Contemporary America, were most encouraging.

Dr. Sebaly visited the local committee again on October 9th. He suggested that the Towson committee arrange an intervisitation with the TER committee at East Carolina State College. Arrangements were made, and on January 10-12 a Towson delegation consisting of Mr. Hellerich, Dr. Hutson, Jean Rudigier and Janet Matthias made a profitable visit to Greenville.

Mr. William Nugent, a member of the committee and instructor of the courses in the Renaissance and Reformation, carried out an interesting learning experience with his class. He used the film "Martin Luther" as the basis for student discussion of various interpretations of the Reformation period.

One of the most important meetings in the history of the local committee was held on the evening of November 12th. The committee made a careful inventory of its progress and problems. From this meeting came the decision to undertake a multi-pronged evaluation of the impact of the project upon Towson's faculty and students. The responsibility for organizing this study was accepted by Drs. Neulander and Fickes. With the assistance of the national office, Drs. Neulander, Fickes and Hathaway spent a day with two evaluation experts of New York University, Dr. Kerlinder and Dr. Raths, securing assistance in preparing an evaluation program for Towson. At its meeting of May 2nd, the local committee approved this proposal and submitted it to the college administration for approval.

Another result of the November 12th meeting was a decision to organize a faculty discussion group. This group met subsequently on November 27th and again in December. These discussions proved most stimulating, but the measure of a busy college calendar precluded the scheduling of a series of meetings in the second semester.

A third decision taken at the November 12th meeting was to make another survey of teaching about religion in courses taught at Towson. Certain instructors were to be interviewed and requested to prepare careful outlines of their courses according to an outline suggested by Dr. Sebaly. Dr. Hutson took charge of this survey. On March 21st, he reported that fifteen instructors were cooperating in this survey.

On December 6th, in the company of Dr. Sebaly, the local committee met with the advisory committee of school administrators. This meeting encouraged the local committee to plan a workshop for public school teachers in the service area of the college.

The local committee began to give some attention to public relations at this time. An exhibit was prepared for the annual February meeting of the AACTE and an article was prepared on the local committee and its work for TER Project News.

In the second semester, the lecture series in religion included the Rev. Gustave Weigle, Rabbi Morris Kertzer, Professor Walter Morris, Rabbi Glasner, and Dr. Wiley Critz.

Mr. Hellerich contributed to the preparation of the manual, Role of the Coordinator in the Teacher Education and Religion Project.

The annual library appropriation was renewed. However, funds could not be secured to employ a special instructor who would offer the course in Comparative Religion. At the end of the academic year, Dr. Neulander participated in the national workshop held at Western Michigan University to prepare the evaluation program for the entire project.

1957-1958

During this academic year, the Towson TER committee buried itself with the conclusion of its work program. The evaluation program was carried through by Dr. Neulander. Dr. Hellerich completed the curriculum study initiated in the preceding year by Dr. Hutson. On the advice of the advisory committee, the proposed workshop for public school teachers was dropped. The elective courses and lecture series were continued.* Finally, acting in the capacity of editor, Dr. Hellerich prepared the preliminary fiscal report and the complete final report of the committee.

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*The local TER committee recommended that an elective course in Religion, Society and Education be offered as part of the program, leading to the master's degree in Elementary Education.

This cursory review of the activities of our committee and faculty indicate that a wide variety of techniques was employed in carrying forward a program of work designed to meet the objectives of the project. A partial list of these techniques would include the following:

Study (exploration of issues, problems, possible courses of action):

Reading of pertinent books and pamphlets
Discussions within the committee
Use of consultants and lecturers in conference with individual instructors, in meetings with departments and with the entire faculty
Meetings of an informal faculty discussion group
Discussions with Schoolmen's Advisory Committee
Intervisitation with another pilot center
Regional and national workshops

Curriculum Enrichment

Studies of required courses in both general education and professional education sequences to determine materials about religion taught in said courses.

Studies of elective courses in both general education and professional education sequences to determine materials about religion taught in said courses.

Organization of new elective courses in religion on a non-departmental basis.

Giving assistance to departments and individual instructors as they organized new elective courses dealing with religion and/or added materials about religion to existing courses.

Providing lecture series on religion for entire college community.

Research and evaluation

Use of opinionnaire to ascertain student reaction to project, to ascertain alumni reaction to project, to ascertain student and alumni reaction to elective course - Religion in Contemporary America.

Use of questionnaire and personal interviews to gather information on teaching about religion in the curricula.

Use of test and control groups to gain information about religious values of our students and the effectiveness of teaching in the course - Religion in Contemporary America.

Development of a test instrument to test knowledge of various religious bodies in the United States.

Communicating the Results of our Experience:

Through articles in professional journals
Through articles in student newspaper and literary magazines
Through workshops
Through appearances of committee members on programs of professional associations

The STATE TEACHERS COLLEGE at TOWSON, MARYLAND

Committee on Teacher Education & Religion

NOTE: One result of our work in the project has been the preparation of various papers and reports by individual members of the committee and subcommittees. These papers vary in their importance, but each reflects a concern and activity of the committee. In addition, our work has been described to an off-campus audience through magazine articles and the appearance of committee members on the programs of professional organizations. An inventory of these papers, reports, articles and program appearances follows.

List of Local Committee Reports and Papers

"Curricular and Extra-Curricular Activities of Towson State Teachers College which deal with Religion," November, 1951.
"Course Materials Used in Baltimore City and County Schools which deal with Religion," May, 1953.
"Student Opinionnaire," May, 1953.
"Annual Report for 1952-1953 of the Committee on Religion and Education," June, 1953.
"Report of the Committee on Religion and Education for 1954," December, 1954.
"Objectives of the Teacher Education and Religion Projects," December, 1954.
"Proposed Outline for a Course in Religion in Contemporary America," May, 1955.
"A Curriculum Survey - Teaching About Religion in Courses at Towson State Teachers College," June, 1955.
"Course Syllabic dealing with Religion," September, 1955.
"Instructional Materials Employed in the Religion inContemporary America Course," September, 1955 to May, 1958.
"Letter to the National Coordinator," November, 1955.
"Report to the National Coordinator," January, 1956.
"Report of the First Annual Workshop on Teacher Education and Religion for Teacher Training Institutions," May, 1956.
"Report on the Alumni Questionnaire of the Teacher Education and Religion Committee," June,1956
"The Role of the Local Coordinator," May, 1956.
"Religion and Education - Is There a Relationship?" June, 1956.
"A Curriculum Survey--Teaching About Religion inCourses at Towson State Teachers College," June, 1956.
"The Maryland State Teachers College at Towson presents Lecture in Religion," February, 1957.
"Recommendations for Evaluation of the TER Project at the Towson State Teachers College," April, 1957.
"Test of Knowledge and Understanding of American Religious Bodies," May, 1957.
"Student Opinionnaire--Evaluation of the Religion in Contemporary America Course," May, 1957.
"A Curriculum Survey--Teaching About Religion in Courses at Towson State Teachers College," June, 1957.
"Teaching About Religion in the General and Professional Education Sequences at Towson State Teachers College," March, 1958.

Magazine Articles

Jean Beckman, "Quaker Worship," The Publication, IV, 2,10-18
Mahlon Hellerich, "Is There Room for Religion at Our State Colleges," The Maryland Teacher, X, 6, 12-13.
"Religion and Education--Is There a Relationship?", Teacher Education and Religion Project News, III, 1,5-9.
"Religion and Teacher Education," The Maryland Teacher, XIV, 8, 16 pp.
Patricia Jackson, "The History and Present Work of the Grace and Hope Mission," The Publication, IV, 1, 22-26.

Appearances on the Programs of Professional Associations

February 7-10, 1954.	National Workshop of AACTE Teacher Education and Religion Project, Chicago, Illinois.
May 29-31, 1954.	Eastern Regional Workshop of AACTE Teacher Education and Religion Project, The State Teachers College at Towson, Maryland.
November 25-27,1954.	Annual Convention of the National Council for the SocialSciences, Indiannapolis, Indiana.
April 23, 1955.	Annual Meeting of Region III of the Association for Supervision and Curriculum Development; Washington, D.C.
September 6-9, 1955.	National Workshop of AACTE Teacher Education and Religion Project, Western Michigan University, East Lansing, Michigan.
October 17, 1955.	Annual Meeting of the Southeast Association for the Philosophy of Education; University of Virginia, Charlottesville, Virginia.
April 14, 1956.	Annual Meeting of the Maryland Association of Junior Colleges; University of Baltimore, Baltimore, Maryland.
May 11-12, 1956.	Regional Workshop in Teacher Education and Religion; The State Teachers College at Towson.
February 22-24, 1957.	Allenberry Conference of the Faculty Work Committee of the Mid-Atlantic Student Aviation Movement; Allenberry Inn, Boiling Springs, Pa.
November 2-3, 1957.	Second Allenberry Conference of the Faculty Work Committee of the Mid-Atlantic Student Christian Movement, Allenberry Inn, Boiling Springs, Pa.

CONCLUSIONS

1. We have discovered that the AACTE committee which formulated the original project idea was correct in its two basic assumptions: first, that religion is a part of culture and that it is related to other elements of the culture, and second that religion in itself and the relationship between religion and other culture elements can be taught about in the curricular offerings of a college or university engaged in teacher training.

2. Our experience would indicate that no legal barrier exists to prohibit such teaching in this state college. However, we do not know this as a result of a court ruling or an attorney-general's opinion, but because we have not been challenged legally as we have undertaken this teaching.

3. Instructors do not need to be encouraged to teach about religion in those areas in which materials about religion are intrinsic to their courses. At most times they may need stimulation to undertake systematic reading about these matters and to reorganize their materials about religion.

4. Matters in relation to religion are of perennial interest to instructor and students. Informal questions and discussions arise frequently in both class and counseling situations. This means that instructors must be equipped to help students with these problems. On the basis of the fragmentary evidence at our disposal it would seem that our instructors are both prepared and willing to help their students with such questions.

5. Among the required courses the course with the most complete coverage of matters about religion is History of Western Civilization. This is not the result of deliberate planning by the instructor but of the inherent character of the course. It is a survey of the historical development of our culture; inasmuch as religion has been basic to this development materials about religion abound in the course. This relationship is clear to the instructors of the course. They are prepared both in interest and knowledge to teach their materials. They give much time and effort to this part of their work. Other required courses in the Social Sciences and Humanities are also rich in materials about religion. To a lesser degree this is also true of a few courses in the Natural Sciences. We have found the instructors of these courses to be prepared and willing to deal with pertinent materials about religion.

6. Elective courses dealing with religion are needed to supplement the materials offered in the required courses. In our experience elective courses of this character have been added to the curriculum by interested instructors and departments without direct reference to the work of the TER Project committee. In two cases, however, the electives were developed by the committee. Regardless of origin these courses have contributed a great deal toward achieving the objectives of the local committee. A summary of enrollment in these courses since 1953-1954 gives some evidence of this:

	1953-54	1954-55	1955-56	1956-57	1957-58
Introduction to Philosophy	23		41		
Religion in Contemporary America			82	177	169
Classical Mythology	12	24	27	42	26
History and Literature of the Old Testament	9	12	26	27	13
Renaissance and Reformation				31	
TOTAL	44	36	176	277	208

7. The committee has discovered that certain principles adopted in 1953 to guide its work have proven sound in practice:

    a. that it is more important to provide learning experiences in the general education program which will be available to all students than to concentrate such opportunities only in elective courses which would be taken by a smaller number of students;

    b. that each instructor must decide for himself/herself the nature and extent of his/her participation in the project;

    c. that all curricular revisions must be made voluntarily by the instructor or instructors involved;

    d. that curricular revisions within established courses which result from project activity must not do violence to the integrity of such courses, as this is defined by the instructor concerned;

    e. that students are to share in the work of the project;

    f. that the total resources of the college community are to be used in reaching the goals of the project.

8. A project of this character has proven to be of tremendous value to our college and to the faculty and staff persons directly involved in the work of the local committee. An ever-widening circle of professional activities has been opened to these persons: participating in regional and national workshops, appearing on the programs of regional and national professional societies, planning and conducting local workshops, sharing in curriculum development, developing evaluation programs, bringing well-known scholars to the campus as consultants and lecturers, working with students as fellow committee members, engaging in research and writing, cooperating with representatives of religious bodies in curricular activities, and engaging in countless stimulating and enlightening discussions with faculty colleagues upon issues raised by the project. This project has been an opportunity and challenge to us. The college administration and faculty should be alert to accept similar opportunities in the future.

RECOMMENDATIONS

In order to preserve the program which had been developed by the Teacher Education and Religion Committee, said committee recommends to the President that:

1. Funds to make available to provide some compensation for the lecturers used in the course, Religion in Contemporary America.

2. Funds be made available to employ a part time instructor so that the course, Comparative Religion, might be offered at least once every two years.

3. Steps be taken to provide instructors from within the existing faculty to offer the elective courses, History and Literature of the New Testament and Introduction to Philosophy, at least once every two years.

The above program represents an absolute minimum to make the Project experience meaningful for the future. In order to make further advances, the Teacher Education and Religion Committee recommends that:

1. The President take steps to establish a Department of Religion and Philosophy, an office of a director of religious activities. Control of the present non-credit courses in religion and philosophy would be given to the new Department of Religion and Philosophy. A full-time person should be added to the faculty who initially would have the responsibility both to teach the courses in Religion and Philosophy and to coordinate the activities of the student religious organizations.

2. The President take steps to establish a center in our college for the study of religious bodies and expressions of religious concerns in metropolitan Baltimore and the State of Maryland. This center would collect data about the religious phase of the culture and society of Baltimore and Maryland to be made available for use by faculty and staff in the total college program and by responsible individuals, private associations and public agencies in the community. Responsibility for the work of the center could be assigned to the full-time instructor in Religion whose appointment was recommended above.

3. The President take steps to establish a responsible body to make a continuing study of the function of the Maryland public schools in dealing with Religion. This study might be made the principal concern of a committee which would be chaired by the full-time instructor in religion.

A Progress Report:

Teacher Education and Religion Project

1953-1957

Western Michigan University

Kalamazoo

October, 1957

INTRODUCTION

The Committee on Teacher Education and Religion is pleased to present this third progress report on the five-year project carried on in cooperation with and under the general auspices of the American Association of Colleges for Teacher Education.

This paper brings up to date happenings of the past two and one-half years, although included once more are statements from the earlier reports. The national evaluation of the project begins on October 1, 1957.

Names of the committee members, arranged by sub-committees, appear below. To those members of our faculty who have assisted directly on the projects mentioned in this report, and to all faculty members who have quietly and effectively realized the chief aims of the experiment in their own classrooms in many ways impossible to report, the committee owes its special thanks.

For omissions and errors in this report, the chairman takes complete responsibility.

COMMITTEE ON TEACHER EDUCATION AND RELIGION

Subcommittee I - Workshop for Public School Teachers
- Dr. Orie I. Frederick, Chairman
- Dr. Robert Bowers
- Mr. George Cooper
- Miss Mate Graye Hunt
- Mrs. Winifred C. MacFee
- Miss Josephine Nicolette
- Mr. Harvey Overton
- Dr. A. L. Sebaly (on leave)
- Dr. William Van Deventer

Subcommittee II - Faculty Seminar Series
- Dr. Howard Mowen, Chairman
- Dr. Sam Clark
- Mr. Carl Engels
- Dr. Robert Friedmann
- Mr. Frank Hinds
- (Miss Jean Lowrie)
- Mrs. Katharine Rogers

Subcommittee III - Conference for Public School Teachers
- Mr. Otto Yntema, Chairman
- Miss Golda Crisman
- Mr. D. B. Leonardelli
- Dr. Cornelius Loew
- Mrs. Winifred C. MacFee
- Miss Esther Schroeder
- Miss Elizabeth Smutz
- (Mr. Vincent McGugan)

Subcommittee IV - Issues Involved in Teacher Education and Religion
- Dr. Milton Greenberg, Chairman
- Dr. Robert A. Diehm
- Dr. Chester Hunt
- Mr. William T. Ward
- Mr. John Woods

Subcommittee V - Attitude Development and Measurement
- Dr. William Engbretson, Chairman
- (Dr. H. Mark Flapan)
- Miss Peggy Ramstad
- Dr. Leo Stine
- (Mrs. Beatrice Chait)

Ex Officio
- Dr. Russell H. Seibert
- Dr. Gerald Osborn
- Mr. Leonard Gernant, Chairman

ACKNOWLEDGMENT

Western Michigan University, through its Teacher Education and Religion Committee, acknowledges with gratitude the leadership offered by the American Association of Colleges for Teacher Education in directing this special project on a national basis for the past five years.

Not only have the services of special consultants been helpful, but the willingness of both national coordinators to assist wherever possible and whenever needed, has been of inestimable value in conducting the project on our campus. The Committee expresses its appreciation to Dr. Eugene E. Dawson, Pittsburg, Kansas, for his encouragement in the early years of the project; and to Dr. A. L. Sebaly, on leave from Western Michigan University, for his continued interest and especially for the stimulation of research and other special projects.

The coordinating role of the American Association of Colleges for Teacher Education through its office at Oneonta, New York, has made possible joint sponsorship of writing and research efforts, visits of consultants, enrichment of our program through the use of materials furnished by its office, and an exchange of ideas among the 15 pilot centers. Western has been privileged to be a member of this group.

THE FIRST YEAR, 1953-1954........

HOW WESTERN WAS SELECTED AS A PILOT CENTER, AUGUST - DECEMBER, 1953

On August 5, 1953, we received an announcement revealing that the Danforth Foundation had given the American Association of Colleges for Teacher Education a preliminary grant of $30,000 for two years to underwrite the activities of the Association's Committee on Teacher Education and Religion. Colleges were invited to indicate their interest in being selected as pilot centers in the project.

Western Michigan University immediately filed application to be a pilot center. On December 4, 1953, the institution was notified that it was one of 15 pilot centers. Nearly 60 colleges had applied.

PRELIMINARY ACTIVITIES, FALL, 1953

It was requested that we file at once a tentative outline of our ideas of such a project on this campus. To that end Dr. Wynand Wichers, Vice-President, called a meeting on December 20 of 15 persons representing nearly all of the areas of study in the college. A report was forwarded to Washington, D.C.

Early in the year, the college was invited to send several faculty members to a workshop at Chicago. Persons who attended this meeting, held during February 7-10 at the Congress Hotel, were Samuel Clark, Howard Mowen, Elsworth Woods, and the chairman.

Here the purpose of the project was examined by representatives of each of the pilot centers from all over the country. The purpose, as already adopted on December 1, 1953, was re-emphasized:

> "The Committee recommends that the chief purpose of this study of Teacher Education and Religion be to discover and develop ways and means to teach the reciprocal relation between religion and other elements in human culture in order that the prospective teacher, whether he teaches literature, history, the arts, science or other subjects, be prepared to understand, to appreciate and to convey to his students the significance of religion in human affairs."

In Chicago, the chairman of the meeting was Dr. Eugene E. Dawson, coordinator of the project, of Kansas State Teachers College at Pittsburg. Various implications of the project were discussed and one meeting was devoted to the presentation of three "perspectives" - Catholic, Jewish and Protestant.

To guide the development of project activities on our campus, in March President Sangren appointed the following standing committee: Dr. Samuel I. Clark, Dr. Howard Mowen, Dr. Elsworth Woods, Dr. A. L. Sebaly, Mrs. Katharine Rogers, the Vice-President (ex officio), the chairman of the Educational Policies Committee (ex officio), and Leonard Gernant, Chairman. At that time the Vice-President was Dr. Wynand Wichers and the Chairman of the Educational Policies Committee was Dr. Robert Limpus.

LOCAL SURVEY; JANUARY, 1954

The Committee first surveyed the local situation to determine what activities were already going on that might properly fall within the scope of the project. Special reports were compiled showing activities in such fields as general education courses, Teacher Education Division, Science Division, Humanities courses, Social Studies Division, art and music courses, activities in the campus school and at Kanley Memorial Chapel.

Comparisons of our offerings in religion were made with those of other publicly supported colleges and universities.

VISIT OF DR. DAWSON; APRIL, 1954

Our preliminary work was greatly aided by the visit of Dr. Dawson to our campus on April 12-13. His time was available for all faculty members. Besides those who came to meet with him individually, he also met with the members of the Teacher Education Division, the Humanities Committee, the Teacher Education and Religion Committee, social science group, General Education Committee, Religious Council, and natural sciences group. He aided us greatly in clarifying the main purpose of the project.

CEDAR FALLS WORKSHOP; JUNE, 1954

During June 11-13, 1954, a regional workshop was held at Cedar Falls, Iowa. About 50 persons were present, representing several colleges in the Midwest and Far West. Discussion groups were organized around such departmental interests as education, science, social science, humanities, etc. Supplementing committee members, others from the faculty who attended were Angelo LaMariana and George Bradley. During the conference Dr. Bradley acted as chairman of the science group and Dr. Sebaly was consultant for the education group.

THE YEAR 1954-1955.......

NEW COURSES IN RELIGION; APPROVED, FALL, 1954

Taking into account Western's needs, and comparing our situation in this whole field with that of other colleges, the local committee worked out a detailed recommendation looking toward the eventual establishment of a Department of Philosophy and Religion and courses in this field. This recommended program was submitted to those members of the Educational Policies Committee who were present during the summer session. The report was accepted with the provision that it be discussed again in an early fall meeting. The Educational Policies Committee considered the matter again at its meeting on October 28, 1954.

Action taken at that time placed the committee on record as favoring on an experimental basis for two years, courses in religion for which competent instructors could be secured. The exact course titles were worked out with the Curriculum Committee and appeared as additional offerings in Philosophy and Religion in the next catalogue. The courses approved on November 23, 1954, were as follows:

"200 A, B - Introduction to Religion - 2 sem. hrs.

"This course concerns three areas: (1) the nature, origin, practice and psychology of religion; (2) the problems of religious knowledge; (3) the philosophy of religion as related to origin of things, the end of things, intelligence, ethics and moral values, the concepts of the nature of God, the concepts of the problem of Evil, immortality."

"302 A, B - The World of the Old Testament - 2 sem. hrs.

"This course describes the history and culture of the Hebrews together with that of the neighboring peoples among whom the Hebrews lived during the Old Testament period. The Hebrew political, social and religious responses to situations arising in the ancient world as well as the cultural interdependence of the nations involved are discussed."

It was hoped then that as soon as feasible a staff member would be added to the faculty to teach in the area of religion.

DR. CHARLES K. JOHNSON AT FACULTY MEETING, OCTOBER 11, 1954:

Dr. Charles K. Johnson, Minister, First Presbyterian Church, Kalamazoo, spoke at the first general faculty meeting of the new academic year on Monday, October 11 at 4:30 p.m. in the Campus Theater. Dr. Johnson discussed aspects of teacher education and religion. His address was mimeographed and distributed to any faculty members interested in having a copy. The address served to draw attention to some of the factors involved in the project in a more emphatic way than anything the committee had done up to that date. The faculty generally agreed it was a most interesting session.

CONSULTANTS VISITING THE CAMPUS; NOVEMBER 1954 - APRIL 1955

Our first visiting consultant was Professor Chad Walsh of Beloit College. Professor Walsh arrived on November 17 and stayed all day November 18. On the evening of Wednesday, November 17, he met with a small group at the home of the chairman of the committee. Persons represented included such fields as physics, adult education, history, political science, etc.

The next day, November 18, Professor Walsh had the opportunity of meeting with both faculty and students at Arcadia Brook cafeteria in the faculty club house. In the afternoon he met for two hours with the members of the Humanities Committee and participated in a very stimulating discussion here. He was entertained at dinner by the committee and left Kalamazoo in the evening.

Our second visitor in the first semester, 1954-55, was Dr. Dawson. He returned to the campus on Tuesday, November 30 and Wednesday, December 1. On Tuesday he met with Miss Mary Lou Conrad, our Danforth graduate on campus; had dinner and met with the persons who were engaged in a writing project; and in the evening met faculty members who wished to hear about the project on other campuses. On Wednesday, December 1, he met with President Sangren and Vice President Wichers and interested members of the faculty who came to the Chapel's Social Room to talk with him concerning the relationship of their own fields to the purpose of the project. He was entertained at lunch December 1 by a number of the faculty members in many different fields. The visits of Dr. Dawson were most helpful to us in giving guidance as to the direction our study should take.

During the second semester, we had as a consultant, Dr. Louise Antz of New York University. She was on the campus from Wednesday, February 16, through Friday, February 18.

Dr. Antz met chiefly with faculties of the training schools and the Education Department. She also talked to several classes and met with the Teacher Education and Religion Committee. Her visit helped define some of the areas in which we could work in preparing our prospective teachers. Many questions were also raised that were pursued further in discussions planned by one of the department's committees under the chairmanship of Dr. A. L. Sebaly.

Arrangements were made to have Dean Harold Schilling of Pennsylvania State come to our campus on April 18-19, 1955. His visit was of special interest to the science faculty. One of our own faculty members, Dr. A. L. Sebaly, was assigned frequently by the national project office as a consultant to other colleges in the field of education.

THE HILLSDALE CONFERENCE, DECEMBER 4, 1954:

Eight members of the faculty attended the conference on Christian Perspectives in Higher Education held at Hillsdale College on Saturday, December 4. These persons represented such fields as physical education; political science; sociology; adult education; and others. We were very happy to have this broad representation from the campus and it appeared to us that it indicated particular interest in this matter of religion and higher education.

EXPLORATION FAITH WEEK, MARCH 1955:

Both faculty and students worked hard to make Exploration Faith Week during the first week of March a success. The Committee on Teacher Education and Religion was primarily concerned with faculty orientation during that week. Therefore, speakers were secured who would be of particular interest to the faculty. They were Dr. Eugene Dawson, coordinator of the national project; and Dr. Brewton Berry of Ohio State University. On Wednesday, March 9, there was a faculty luncheon at which Dr. Dawson and Dr. Berry reported on the project, nationally and locally, respectively. The faculty was also approached in regard to other available speakers and was encouraged to invite them to their classrooms so that they could speak and have student discussion of the issues raised.

WRITING PROJECT, SPRING, 1955:

The spring of 1955 saw the publication of a book of essays entitled "Focus on Religion in Teacher Education." This publication, with an attractive cover designed by John Kemper of the Art Department, presented a group of essays relating religion to various disciplines. It was published with direct help from the office of the American Association of Colleges for Teacher Education.

Writers from our faculty who contributed the essays were Dr. Samuel I. Clark, Dr. Frederick J. Rogers, Dr. William C. Van Deventer, Dr. George Bradley, Dr. Stanley Kuffel, Dr. Sara R. Swickard, Miss Mate Graye Hunt, Dr. A. L. Sebaly, and Dr. Elsworth P. Woods. The book included a preface by Dr. Eugene E. Dawson, then national coordinator, and an introduction by President Paul V. Sangren. The essays were written upon invitation from a subcommittee headed by Dr. Sebaly. Dr. Rogers and Mrs. Katharine Rogers edited the materials.

This book attracted national attention and has been widely circulated here and abroad. It was the first piece of writing contributed by any pilot center to promote the purposes of the project, and published to make it available to all pilot institutions.

In an editorial published in the Kalamazoo Gazette on July 31, 1955, a staff member of the local newspaper had this to say, in part, about the set of essays:

> "...we are struck by the generally sympathetic quality of these essays, by the keen awareness of religion as a fact and a force in all human affairs, and by the evidence of a sense of obligation to think of the beliefs and the spiritual needs that children take with them when they go to school.
>
> "We must underline one thing, and that is the complete freedom from religious bias that these faculty members show. They are not considering or proposing or aiming at any particular belief, faith, or mode of worship..."

THE YEAR, 1955-1956......

This year proved to be a most eventful one as far as on-the-campus activities and influences were concerned. And events in this year set the stage for the extension of the influence of the project from our campus to sister institutions and the public schools of the state during 1956-1957.

The year 1955 began with a national conference of all pilot institutions held on our campus just before the opening of the fall semester. The year's end saw the appointment of our first full-time faculty person in philosophy and religion, a direct result of the project activities at Western.

NATIONAL CONFERENCE OF THE FIFTEEN PILOT INSTITUTIONS, SEPTEMBER, 1955

Early in 1955 the local committee was requested to serve as the host planning group for the national meeting of the representatives of all pilot institutions involved in the project. This conference was held in Davis Dormitory and in Kanley Memorial Chapel during September 5-9, 1955.

Institutions represented were the following: State Teachers College, Troy, Alabama; Arizona State College, tempe; Iowa State Teachers College; Kansas State Teachers College, Pittsburg; College of Education of the University of Kentucky; State Teachers College, Towson, Maryland; Division of Education, Macalester College; School of Education, New York University, State University Teachers College, Oswego, New York; East Caroline College; College of Education, Ohio State University; Oregon College of Education, Monmouth; George Peabody College for Teachers; North Texas State College; and Western Michigan University.

The complete conference report is available from the office in Oneonta, New York. One of the highlights of the conference was a special one-day clinic attended by religious leaders of the three major faiths. Two other significant happenings were in the form of announcements: (1) that the project had been extended for another three years so that it would end in 1958; and (2) that the Danforth Foundation would accept applications from colleges who wished to add a faculty member in the field of religion, with the offer that the Foundation would underwrite one-half of the salary involved. This latter announcement, of course, was of particular interest to us and led to the appointment of our associate professor in this field.

REORGANIZATION OF THE LOCAL COMMITTEE, NOVEMBER, 1955

With the additional grant from the Danforth Foundation making possible an extension of the time of the project, it seemed obvious that a local committee such as ours, consisting still of eight persons, should consider its own expansion and reorganization.

Having in mind the broader program that could emerge as a result of enlarging the committee, President Paul V. Sangren invited more faculty members to membership. Following their acceptances, the membership rose to a total of 34 persons, representing also an increased number of departments on the campus. An orientation session was held on November 29, 1955, and "next steps" for the Teacher Education and Religion Committee, both as to project plans and organization of sub-committees, was assigned to a new steering committee. On the basis of its suggestions and recommendations, the committee's work was divided into several major areas, represented by the titles of the sub-committees as listed in the first page of this report. They included the committees on a summer session workshop for 1956; a faculty seminar series; conferences for public school teachers; issues involved in teacher education and religion; and attitude development and measurement. Most of what follows in this report is simply a description of the highly effective work done by these sub-committees under the direction of five chairmen.

CONFERENCE ON "CHRISTIAN PERSPECTIVES IN HIGHER EDUCATION," DECEMBER, 1955

On Saturday, December 3, there was held on our campus the annual conference on "Christian Perspectives in Higher Education" sponsored by the Michigan Y.M.C.A and the colleges and universities of the State.

This was not primarily a part of the work of our committee, but mention of it is included here because it was somewhat related to the national project. The main speaker for the morning session was the national coordinator, Dr. Eugene E. Dawson reporting on the progress of the project all over the country. Much interest in Western's own project was evidenced by faculty members of the other institutions in Michigan, and most of the members of our own committee were in attendance.

VISIT TO PARMA, JANUARY, 1956

Through the national office we were alerted to the work of Dr. Gerald Read of Kent State University, who has been active in training teachers in the teaching of moral and spiritual values. Two representatives of the committee, Mr. George Cooper and Mr. Vincent McGugan, represented Western Michigan University as observers at a special workshop for public school teachers held in Parma, Ohio, soon after the first of the year.

ANNUAL MEETING OF THE A.A.C.T.E. IN CHICAGO, FEBRUARY, 1956

Several faculty members were able to attend the annual meeting of the American Association of Colleges for Teacher Education during the middle of February, 1956. One of its sessions was devoted to a symposium discussion on the theme "What Had We Learned About Teacher Education and Religion?" Chairman of the panel was the new national coordinator, Dr. A. L. Sebaly. A report of Western's participation in the project was presented as part of the symposium.

EARLY WORK OF THE SUB-COMMITTEES, WINTER AND SPRING, 1956

With no precedents to guide them, nor to confine them, the subcommittees took stock of the purposes implied in their titles and went to work. Later developments in this report will show that because of lack of faculty time to be devoted to certain projects not all the things the subcommittees first regarded as possible, actually came to fruition.

One sub-committee was organized to set up criteria for the observation of behavior in a given group of children to determine attitudes, particularly in the moral and spiritual field. It was discovered after getting some experiments under way, that this idea was getting into the type of research that should demand a complete design and much more time than any person on the committee could possibly devote to it. Staff changes resulting from resignations from the faculty also slowed the committee in its work. The committee on attitudes, however, did arouse interest for a need for this type of thing.

The Sub-Committee on Issues in Teacher Education and Religion met several times to identify the central issues involved. Out of its deliberations came two documents, one written by Dr. Chester Hunt and the other by Dr. Robert Diehm, that later became the basis for a discussion held in the chapel in 1957. The work of this committee was also made available to other faculty members.

The Sub-Committee on Conferences for Public School Teachers laid the groundwork in the spring of 1956 for the very successful conferences described below under the heading of the year 1956-1957. The definition for its activities were made chiefly in a meeting on January 9, 1956, when it was stated that its purpose would be "to find out some of the problems teachers are confronted with in the area of teaching moral and spiritual values." It was also planned to seek the cooperation of the other colleges controlled by the Michigan State Board of Education so that the approach to public school teachers might be a state-wide one.

The Sub-committee on Faculty Seminars reported as early as the winter of 1956 that "twelve faculty members met in members' homes and in the social room of the chapel to hear reports on 'Man and His Gods' by Homer Smith; 'The Perennial Philosophy' by Aldous Huxley...." and many more works discussed periodically in these meetings. As a result the committee proposed a series of "Faculty Forums". They did not materialize in the spring of the year mostly because of the timing. However, the committee was encouraged to continue this attempt during the next year, and a new seminar resulted in the Fall of 1957.

The Sub-committee on a Workshop on Moral and Spiritual Values worked out in great detail a proposal for a graduate credit course to be offered during the summer of 1956 in the post-summer session.

MORAL AND SPIRITUAL VALUES WORKSHOP, AUGUST, 1956

The course "450, Workshop on Education for Moral and Spiritual Values" for two semester hours credit, was held with Dr. Sebaly as the instructor, and many resource persons representing various faiths participating. The workshop was headquartered on the ground floor of Kanley Memorial Chapel.

As a result of promotion over the State of Michigan and several other areas in the Midwest, about 40 students enrolled in the workshop. Excellent reports were received as far as its effectiveness was concerned. The speeches of ten to twelve resource persons were taped and are available in the Audio-Visual Department. This workshop was a highly successful venture in the summer of 1956.

EXPLORATION OF FAITH WEEK, MEETING FOR FACULTY, SPRING, 1956

A special meeting for all faculty members was planned for Tuesday evening, March 13, during Exploration of Faith Week. The featured speaker was Dr. Chad Walsh of Beloit College, who had previously assisted us in our project as a consultant.

With President Sangren presiding, Dr. Walsh spoke on "Teacher Education and Religion". Moderator for the discussion period was Otto Yntema, Director of the Division of Field Services. A reception was held later in the Home Economics Department with Dr. Eunice E. Herald in charge.

INVITATION FROM NATIONAL OFFICE TO FURNISH CONSULTANTS, SPRING, 1956

On March 1, 1956, the national coordinator, Dr. Sebaly, invited our local committee to submit the names of persons who could represent us as consultants to other institutions. Nine persons from our faculty volunteered for this work and indicated the areas of the project that they felt best qualified to handle.

A list of services which members of our committee thought could be made available to other institutions not members of the project was also prepared.

APPOINTMENT OF AN ASSOCIATE PROFESSOR OF PHILOSOPHY AND RELIGION, JUNE, 1956

The final achievement of the project during 1955-1956 was the appointment of Dr. Cornelius Loew as Associate Professor of Philosophy and Religion. His appointment was related to the early work of the original committee and its recommendations to the Educational Policies Committee and to the administration. With the steps taken by President Sangren to bring to the campus an outstanding young theologian who would make possible academic offerings in religion, the purposes of the project were suddenly related to the idea of building personnel on the faculty in this area. Dr. Loew came to us from Lake Forest College in Illinois. While teaching there he wrote the first volume of the Layman's Theological Library, Modern Rivals to Christian Faith, which was published just a short time before his appointment to our faculty. The appointment was made possible in part by the cooperative effort of the Danforth Foundation.

THE YEAR 1956-1957......

NEW COURSES IN RELIGION, SEPTEMBER, 1956

For the first time since the committee had proposed its courses on religion, it was possible to include them in the schedule for the first semester of the year 1956-1957. Dr. Loew made available to the students during that semester the two courses "Introduction to Religion" and "The World of the Old Testament." He also taught "Design for Living" and "Humanities". With modest enrollments in religion during the first semester, requests for the courses burgeoned in the second semester to such numbers that limits were placed upon the classes. If present trends continue, planning will take place to establish a department in this field as soon as possible.

SPECIAL INDIVIDUAL ACTIVITIES, WINTER AND SPRING, 1956-1957

Besides the work in committees during the year 1956-57, some of our faculty members engaged in special activities related to the project, upon the invitation of the national office.

Miss Esther Schroeder of the School of Education was invited to Ohio State University at Columbus, on December 14 and 15, to act as consultant in regard to writing done by Dr. E. J. Kircher of the College of Education there. Dr. Kircher's contribution was a chapter in a book being prepared by the A.A.C.T.E. in connection with teacher education and religion.

In March, 1957, Dr. Gerald Osborn, Dean of our School of Liberal Arts and Sciences, and Dr. George Bradley, Physics Department, were invited to the Morrison Hotel in Chicago to be members of a "Sounding Board Committee" to help review a chapter on "Relationship of Science and Religion", also for an A.A.C.T.E. publication. This meeting was attended by several representative science teachers of the Midwest area.

The most intensive piece of research by an individual on our campus as a contribution to the national project activities was prepared during this year by Miss Mate Graye Hunt of the Department of Librarianship. Miss Hunt prepared a book-length annotated bibliography of available materials for elementary schools for teaching moral and spiritual values. This involved an examination of various media used for instructional materials, including books, periodicals, audio-visual materials, and others. Miss Hunt's book has been submitted to the coordinator's office in Oneonta and it is expected her contribution will be published and made available to all educators.

There have been, undoubtedly, many other individuals on our faculty who have given talks, or who have articles in preparation, that our committee does not know about, and if so, we would appreciate a report from such individuals so our records may be quite complete.

PROGRAM OF ACTION, DECEMBER, 1956

During a meeting of the Teacher Education and Religion Committee on Monday, October 22, the suggestion was made by Dr. Russell H. Seibert, Vice President for Academic Affairs, that the committee formulate its statement of goals for the remaining two years of the project.

Under the heading "Program of Action - 1956-1958", such a statement was prepared and circulated to the entire faculty in December, 1956. Since these folders were made available to the faculty members at that time, the eleven main points of this statement are not repeated here. They summarized the aims of the five subcommittees, pointing the direction for their work during the balance of that year and for 1957-1958. Many of the items in the program as stated at that time have already been realized.

The release of the folder was in line with the general policy and practice of the committee since 1953 in attempting without exercising undue pressures, to keep the faculty informed about and interested in the continued progress of the project.

COOPERATION EXPRESSED BY DEANS OF ALL SCHOOLS, JANUARY, 1957

One of the encouraging things about conducting the project on this campus has been the freedom extended by administrative officials, beginning with President Sangren, that has made our approach diversified, with many different individuals from varied departments involved in some way or other.

This general attitude was further underlined and emphasized at a meeting of the Vice Presidents and Deans of each school, under our reorganized administrative set-up, when they reacted favorably to the request of the national coordinator for some curricular materials relating religion to classroom work. As a result of contacts made with the Department Heads, several faculty members prepared statements in their respective fields that were forwarded to Oneonta to be included in a publication planned by the office there.

Very close liaison was also established during this year with the School of Education, through its Dean, Dr. James H. Griggs, who made possible the use of Dr. Loew as special consultant in the area of religion in many education courses. This also included the use of his services in off-campus education courses where many public school teachers could be contacted.

EVALUATION INSTRUMENT RECOMMENDED, CHICAGO, FEBRUARY, 1957

On March 6, a communication was received reporting that the national committee on the project, at its meeting in Chicago held in connection with the national convention of the A.A.C.T.E., recommended an instrument to be devised to evaluate thoroughly the work of each of the pilot institutions involved in this five-year study.

Our own Director of Research, Dr. Orie I. Frederick, was invited to be chairman of the national committee to construct the instrument. Dr. Frederick acted as host to the committee during its several days meeting on our campus during the summer session of 1957. Out of its sessions came the well-organized set of evaluation sheets that in October of 1957 are to be used to evaluate the project at each pilot institution.

A.A.C.T.E. SESSION IN CHICAGO, FEBRUARY 15, 1957

Our President and several members of the faculty attended the group session on February 15 in Chicago to hear reports on various aspects of the project. Otto Yntema from our faculty was moderator for the symposium and the discussion that followed.

OPEN MEETING ON THE "ISSUES", MARCH 20, 1957

Sponsored by our sub-committee on the issues involved, a very interesting session open to public, was held in Kanley Memorial Chapel when a panel-symposium under the chairmanship of Dr. Milton Greenberg heard a discussion of the issues involved in relating religion and education, as defined in separate statements by Dr. Robert Diehm and by Dr. Chester Hunt.

Many faculty members, students, and townspeople attended the meeting. Several clergymen assigned to work with our students also attended.

REVIEWS OF HERBERG'S BOOK, APRIL, 1957

While not actually sponsored by the pilot study committee as such, a series of meetings in April, held in the chapel social room, discussed issues closely enough related to our project to be worthy of mention here.

Leaders of the Campus Christian Fellowship arranged for three faculty members, Dr. Howard Mowen, Dr. Samuel I. Clark, and Dr. Milton Greenberg to review chapters in the book Protestant, Catholic, and Jew by Will Herberg. The meetings took place on April 9, 11, 16, and 18, and attracted great numbers of students and faculty. An open discussion followed each review.

AREA CONFERENCES FOR PUBLIC SCHOOL PERSONNEL, MARCH, 1957

As may be noted by activities reported for the previous year, detailed planning over many months prepared the way for our first attempt to (1) reach public school teachers in connection with the project, and (2) enlist the aid of sister institutions in Michigan.

The Committee on Conferences for Public School Teachers organized in very effective fashion four conferences held on two successive weekends in March, 1957. The statement of purpose was clear: "These conferences are intended only to determine what problems confront public school teachers in the areas of religion and moral and spiritual values...."

The conferences were held as follows: March 1, Eastern Michigan College; March 2, Western Michigan University; March 8, Northern Michigan College; and March 9, Central Michigan College. In each case the response as measured by the number of public school teachers and administrators who chose to attend, was most encouraging. A uniform program was presented at each of the conferences.

To organize and promote interest at the other institutions, Otto Yntema, Chairman of the committee that planned the conferences, enlisted the support of the field directors at the other institutions. As far as we know, this has been the only attempt in the United States, during the course of the project, that four colleges cooperated to go directly to the teachers of the public schools and find out what their problems are in religion in the schools.

A complete report about the results of the conferences has been prepared by Dr. Cornelius Loew, and has been made available to you. This report has also been mailed to all persons who attended the four conferences, and to pilot centers and member institutions of the A.A.C.T.E.

ACTIVITIES BY STUDENT ORGANIZATIONS....

It should be noted here that a number of departmental clubs and campus organizations, such as the Psychology Club, History Club, etc., have been stimulated to make use of project committee members and others to provide talks bearing on the intellectual relevance of spiritual and religious implications in their fields of interest. Another series of lectures, open to faculty and students, is planned for the spring of 1958. Five faculty members will address themselves to the theme "The Meaning of Man", from various perspectives, including the religious.

THE YEAR 1957-1958......

FACULTY AND COMMITTEE MEETINGS, MONDAY, OCTOBER 7, 1957

Because the project entered its final stage in the fall of 1957, it was thought desirable to bring in from Pennsylvania State University Dr. H.K. Schilling to speak to our faculty at its general meeting on October 7. Dr. Schilling has been closely related to the work of the project and is able to bring to our faculty a summary of his reactions based upon actual contacts with the various pilot institutions.

Following the general faculty meeting, a meeting of the committee is planned for the purpose of hearing comments from chairmen of subcommittees, and to secure information concerning the evaluation instrument. There is also on the calendar a meeting of the President, Vice Presidents, Deans, and Department Heads for Wednesday, October 9 when Dr. Frederick will explain the administration of the evaluation on our campus.

FACULTY SEMINAR, FALL, 1957....

Many faculty members will be members of a special seminar during the fall of 1957, organized under the chairmanship of Dr. Howard Mowen. It is entitled "Faith, Reason and Existence" and is sponsored by the School of Liberal Arts and Sciences. Dr. Cornelius Loew will lead the seminar. Exact dates will be announced to the faculty by those in charge.

FOLLOW-UP ON AREA CONFERENCES, 1957-1958

During the March, 1957 conferences for public school teachers, persons in attendance were promised that if enough significant problem areas were reported in these meetings, the committee on conferences would follow up in the year 1957-58 with meetings or workshops designed to produce some of the answers.

Definite plans have not yet been made for such meetings and any further work along this line is pending a meeting of this committee. However, the chairman of the committee reports that two lines may be followed during the coming year: (1) putting into effect the original idea of bringing experts to meetings of the public school teachers who would help them outline the answers to major problems in the field of religion and the schools; and (2) cooperating with the Michigan Congress of Parents and Teachers in instituting meetings similar to those held last spring, but for the purpose of getting the point of view of parents and students.

GENERAL OUTLOOK FOR 1957-1958.....

It appears at this stage of the five-year project that the major contributions as far as various types of meetings, conferences, workshops, consultant service, speeches, articles, etc., planned and produced by various faculty members are concerned, lie in the past. Except for the few items noted immediately above under the year 1957-1958, it is anticipated that no additional new things will be started, unless the committee members outline another set of projects, or unless faculty members communicate further suggestions to the committee. Our chief aim in the next few weeks, it now appears, will be to secure an evaluation of the project that may be reported in detail to the national office.

Conclusions as to the general influence of the project on our campus, and its influence among public school teachers who were trained here or who became involved in our conferences, must necessarily be postponed because there is right now no adequate data available to support any opinion. It is hoped that our own evaluation sheets will prove to be helpful in assessing the worth of what has been done at Western Michigan University since 1953.

Macalester College
Teacher Education and Religion Project
of
A.A.C.T.E.

The Leadership at Macalester College

Dr. Charles J. Turck has been the driving force of the Macalester College Teacher Education and Religion Project since its inception. His leadership is highly valued for several reasons.

He had constantly worked at bridging the gap between the old liberal arts tradition and the various forms of professional education.

While the critics have constantly hammered away at the shortcomings of the American public school Dr. Turck has continually maintained that American public education is the backbone of American democracy.

In the true meaning of the word, he has advocated academic freedom. While this can be seen readily on the Macalester campus, Charles J. Turck exemplifies this in his professional and personal life. He believes that all points of view should be heard on a public question and that an intelligent stand must be taken.

Religion and professional education have met with the same rigorous scrutiny and democratic procedure as all the tasks under his jurisdiction. He believes that religion must enter into the market place, be removed from theological entanglements and enter into the day to day pragmatic living of a democratic people. In this he is a true friend of the democratic spirit of teaching religion and a vigorous advocate of the best in teacher education.

The following paragraphs take on added meaning in Dr. Turck's last month at Macalester College.

The Committee

STATUS OF MACALESTER COLLEGE

Macalester College as a college of liberal arts and sciences, affiliated with the Presbyterian Church, U. S. A., has a status different from the other fourteen colleges in the Teacher Education and Religion Project. All the others are public institutions and must observe whatever restrictive rules are imposed by the constitution of the state or the charter of the college against certain types of teaching religion. Macalester College, being a private institution, is freed from these restrictions and may develop any form of religious instruction that the faculty may devise. Yet in the area of teacher education its problems are similar.

This independent status is both an asset and a liability. It is an asset in that the faculty members are not confronted with any fixed rules excluding certain types of religious instruction. It is an asset in a more important way, namely, that the faculty members are freed from the fear that, if they do teach religious values in their classrooms, they might be regarded as violating some fundamental constitutional or charter provision.

On the other hand, the independent status of a private college is a liability to the extent that a particular faculty member may ride some religious hobby of his own and give his students a totally erroneous conception of where materials about religion are intrinsic to the subject matter field he is teaching. Academic freedom prevents effective administrative action against such individuals who are competent teachers except when from time to time they become amateur preachers in their classrooms. Fortunately the number of such teacher-preacher combinations is small.

In a study of teacher education and religion, there are likely to be several misapprehensions as to what the church-related college can do or cannot do. It may be assumed that the task of teaching about religion is a very simple matter in a church-related college. But in fact teaching about religion is an extremely difficult and varied task in any type of institution. Within certain church circles, the inculcation of religious dogmas is a central purpose of the college, but at Macalester College no effort is made to proselyte for a particular denomination, but students are exposed to various kinds of religious experiences.

The basic problem in a church-related college is to get agreement as to the part that religion plays in the educational process. The educational process leading to the development of wise and mature citizens is or should be the same in its fundamental aspects, whether the process is conducted under the auspices of the state or of the church. Likewise, in all types of colleges the facts about religion and the historic accounts of the part that religion has played in the development of modern civilization are appropriate subjects of instruction and study. The church-related school as well as the public institution have a common task in seeking out where materials about religion are intrinsic to subject matter fields--both need continued study of their curricular offerings.

PROJECTS AT MACALESTER COLLEGE

The Teacher Education and Religion Project at Macalester College was organized by a committee representing the principal divisions of the Macalester faculty. At its early meetings, the committee decided to study the reciprocal relationships of religion and education to the Social Studies, the Humanities, and the Sciences.

The 1955-56 academic year found Macalester host to outstanding Social Studies teachers from the Twin City metropolitan area and the outlying suburbs. The following year, 1956-57, Macalester was host to a humanities workshop including outstanding college and university personnel. Unlike the previous year, the 1956-57 workshop was aimed entirely at the college and university faculty level.

The 1957-58 academic year began with a conference on Thursday, December 5th, led by Dr. Leland Jamison, professor of religion at Macalester but absent on leave at Princeton University, where he is at work with colleagues on a book concerned with "The Place of Religion in American Civilization." This conference was followed by two others, one dealing with Science and Religion and the other being a final session on the Social Studies.

In addition, three summer workshops on Religion in Education were held, and these are briefly described in this summary. It is the general feeling that the Project has focused attention on a significant aspect of the teacher education program that is often overlooked or taken for granted, even on the campus of a church-related college.

MACALESTER COLLEGE CONFERENCE ON RELIGION AND THE HUMANITIES

The Macalester College Conference on Religion and Education held on April 26-27, 1957 was devoted to a discussion of the topic, "The Humanities Teacher: His Function in Treating Religious Ideas In Humanities Courses". Participants were invited from four Twin Cities colleges besides the sponsoring institution: The University of Minnesota, the College of St. Thomas, the College of St. Catherine, and Hamline University.

The purpose of the Conference, it was announced, was to help humanities teachers to do better that which they all do, sometimes haphazardly, in their courses. As the program stated:

> In one way or another, nearly every day the humanities teacher discusses religion with a variety of students, most of whom have pronounced ideas on religion, if not definite religious commitments. Because he deals with religious ideas constantly, he presumably needs now and then to criticize his performance. For such criticism this conference intends to afford a formal occasion. The proposed critical examination of presuppositions, provisional enunciation of prin-

ciples in the light of which practice can be guided, and the exchange of practical information regarding the classroom treatment of religious documents and works of art--these, we hope, will correct and fructify our teaching.

The plan of the Conference was built on the convictions that searching papers delivered by the best available persons and that practicable suggestions for teaching offered by successful teachers would best serve the announced purposes.

The first paper, "The Believer as Teacher," was delivered by Professor Herbert Slusser of the College of St. Thomas. In this paper were set forth the intellectual presuppositions of the Christian teacher and the peculiar advantages of the religious believer in dealing with religious ideas in humanities courses. The second paper, complementary to the first, was "The Unbeliever Teaching Humanities." Presenting this paper in one of his last public appearances, Joseph Warren Beach, Professor Emeritus of the University of Minnesota, was at his learned and witty best in explaining the not inconsiderable virtues and usefulness of the responsible religious unbeliever in discussing religious ideas. Professor Beach, speaking in the liberal tradition of Mill and Arnold, established the point that the unbeliever, granted his respect for his subject and his students, can often by his open-mindedness and freedom from specific religious commitment better deal with religious ideas in the classroom than the believer.

The last major paper, "The Limitations of Humanism," was delivered by Professor Robert J. Ames of the Humanities Program of the University of Minnesota. Professor Ames, in analyzing the dialectic of secular humanism, advanced the thesis that the humanistic outlook by its very nature, even at best, led progressively to the spectator view of life, uninvolved, ironical, irresponsible; at worst, humanism, denying the transcedental element in man, declines readily into inhumanism.

The major address of the Conference was given by Father Martin Jarrett-Kerr of the Anglican Community of Resurrection. Father Jarrett-Kerr, in speaking of "The Death of God," drew from his wide knowledge of modern English and Continental letters to reveal characteristic signs of the decline of the sacramental view of life and the belief in God. From novelists, poets, philosophers, and psychologists, Father Jarrett-Kerr quoted lines showing a low view of man, disgust with the world, spiritual malaise, and the abortive search for satisfying absolutes to fill the place left by the demise of God.

The following shorter papers, some more or less practical in nature, were given: "Three Versions of the Mass: A Study in Contrasts," Professor Glenn Glasow, The College of St. Catherine; "Miracles, Mysteries, and Moralities in the College Theater," Professor James Carlson, Hamline University; "The Use of Recordings in Humanities," Professor F. Earl Ward, Macalester College; "The Qualifications and Responsibilities of the Teacher Dealing with Non-Christian Religious Ideas," Professor David White, Macalester College.

Terminating the two-day session was a paper contributed by Professor Alburey Castell, Chairman of the Department of Philosophy, University of Oregon, and one-time organizer and head of the Humanities Program of the University of Minnesota. This paper, "The Liquidation of Secondary Ignorance," was read for the author by Professor Daniel V. Bryan of the University of Minnesota.

Those interested in a copy of "The Use of Recordings in Humanities," by Professor Earl Ward should write to him at Macalester College. Those who would like a bibliography of modern religious drama suitable for the college theater should write to Professor James Carlson, Hamline University, St. Paul.

Some of the papers delivered at the Conference are being readied for publication in periodicals or in book form. Those who wish information on the future publication of any of these works should write to Professor Ray Livingston, Macalester College, who will send out individual notices as publication is completed.

RELIGION IN THE HUMANITIES COURSES AT MACALESTER COLLEGE

The handling of religious ideas in humanities courses at Macalester College is facilitated by the homogenous nature of the classes in respect to religious background and preparation. Since Macalester describes itself as a Christian liberal arts college, it draws most of its students from Christian families. Furthermore, the college requires two credits of religious courses from each student for each year on the campus. Thus the humanities teacher can assume a common religious frame of reference that will give an economy and efficacy to his handling of religious ideas. He does not need to spend time and effort accommodating ideas to students with the diversity of religious background and preparation found in schools with less religious homogeneity.

In all the humanities courses at Macalester the treatment of religion is essentially the same: each teacher freely discusses the religious ideas of the various works studied and relates them to the commonly accepted convictions and beliefs of the students. (The courses formally listed as humanities offerings are the following: Introduction to the Humanities, History of Art, Masterpieces of the Nineteenth Century, Literature of Greece and Rome, General Humanities, Continental Renaissance, Masterpieces of the Seventeenth and Eighteenth Century.)

Although there are individual differences in the emotional and intellectual nature of the various teachers that influence class-room performance, most of the teachers follow the principles of free discussion set forth by John Stuart Mill in his Essay on Liberty where he states that "if the cultivation of the understanding consists in one thing more than in another, it is surely in learning the grounds of one's own opinions." Nearly every work studied--from Homer's Iliad to Orwell's 1984--treats, directly or by implication, ideas that are religious in nature or related, if only negatively, to a religious view of life.

The teacher then generally tries to provoke thought and discussion by pointing out the relationship of the ideas of the book to the religious beliefs of the student.

One of the courses, General Humanities 351-2, was organized around the concept of the hero's journey to fulfillment set forth in Joseph Campbell's The Hero with a Thousand Faces. Among the documents discussed were two of the great accounts of the Christian hero's journey, St. Augustine's Confessions and Dante's Divine Comedy. All the works studied in this course--The Odyssey, Greek tragedies, Arthurian romances, Crime and Punishment, Pere Goriot, Marlowe's Doctor Faustus, Hamlet, The Heart of Darkness and others--were in most respects amenable to discussion in terms of religious concepts. General Humanities, probably more than the others, was designed to enhance the integration of religion and the humanities.

RELIGION IN THE SCIENCE COURSES AT MACALESTER COLLEGE

Science is used in this summary as including both the natural sciences and the social sciences. In both of these areas of knowledge, the teachers keep in mind a statement of general purpose, printed in the college catalog: "The college does not seek to impose specific religious ideas on its students. While courses in religion are given as background, dependence is placed upon the contagion of great souls rather than upon any formal instruction in religion." It would therefore be surprising if the Macalester teachers in fields non-religious and non-humanistic were to undertake forms of religious instruction which the teachers of religion and philosophy do not adopt.

However, teaching is an extremely personal thing. One can never tell at exactly what point a remark may be made by a venerated teacher that has a lasting effect on the life of the student-hearer. It is this unconscious revelation of one's personal philosophy that carries over to the student, and as the student himself becomes a teacher, he is likely to emulate, not merely the formal methods of his teacher, but his expressions, his convictions and his central concepts of life. In this way, teaching about religion becomes an inescapable phase of high school teaching, and emphasis upon great ethical aspects of learning likewise becomes inevitable.

It is likewise unpredictable as to which persons as college instructors will exercise the greatest ethical influence upon their students. A man who is extremely pious impresses the young person who comes from a deeply religious home, and irritates the advertureous minds that are more characteristic of youth today. Every college faculty has its sceptic who by the honesty of his search for truth and his integrity of character conveys a challenge to his students, whether believers or non-believers. On the Macalester College campus the remark is frequently quoted which was made first by a young sophomore who exclaimed about his professor of political philosophy, "That man taught me more about Christianity than all my other professors put together." And "that man" was a Jew. Not surprising, however, in view of the fact that these two great religions have the same roots.

The fact is that natural science and social science teachers, who teach as scientists, cannot avoid being themselves, cannot avoid conveying some idea of their deepest religious and ethical convictions, and hence are allies in the total effort that a college makes to develop good and wise and mature citizens. This central idea of what each teacher tries to do carries over to the young man or the young woman who is planning on being a teacher. It would be surprising if the young teacher, in his or her own high school classroom, would not likewise reveal the deep resources of life. It may be in a word of emphasis; it may be in answer to a direct question; it is rarely in the form of formal argument. But however it is done, this is teaching religion and teaching about religion at its best. It is the contagion of great souls. Every tree is known by its own fruit. "A good tree brings not forth corrupt fruit." The process goes on, in private college and in public school. There is no way to stop it, and none would wish it stopped.

SUMMER WORKSHOPS ON TEACHER EDUCATION AND RELIGION

During the summers of 1955, '56, and '57 three workshops composed of elementary and secondary teachers were held at Macalester College. The purposes of these workshops were to study where materials about religion were intrinsic to curricular offerings and at the same time analyze specific examples of problems which teachers in elementary and secondary schools had faced in respect to religion.

Various consultants were used in the workshops. In addition the consultants also participated in evening discussion sessions made up of elementary and secondary teachers, school administrators, clergymen, college and university faculty, students, and laymen from the Twin City area. The following individuals, participated in the summer sessions on Teacher Education and Religion at Macalester during the past three years: Dr. Brewton Berry, Professor of Sociology, The Ohio State University; Dr. Knox Hill, Professor of Humanities, University of Chicago; Dr. O. T. Walter of the Macalester Science Department; Dr. N. L. Bossing, Professor of Education, and Mr. Thomas Filson, of the University of Minnesota.

Those who wish further information about these workshops should write directly to Dr. John M. Adams of Macalester College who directed the 1957 workshop. During one of the sessions participants spent two afternoons in visiting the Talmud-Torah School in St. Paul and the headquarters of the Roman Catholic parochial school program in that Diocese for lectures by the men in charge and for group discussions with them.

Evaluation of
Religion and Teacher Education Project
Macalester College

The following tentative conclusions may be made:

1. Macalester College has the advantage of offering a wide variety of courses in religion.
2. A large body of the Macalester community and metropolitan area engaged in heated but friendly discussion on religion and education.
3. Many individuals, students, faculty, and clergy had their conventional opinions on religion questioned.
4. Interest in religion at Macalester has not increased.
5. Interest in an intelligent approach to religion has been fostered at Macalester.
6. Not all of the faculty took part in the Religion and Teacher Education Project.
7. The Religion and Teacher Education Project was generally beneficial to Macalester.
8. Other departments showed more interest in the Religion and Teacher Education Project than the Religion Department did.
9. The major leadership in the Religion and Teacher Education Project at Macalester College was given by President Charles J. Turck.

Report from the NYU Committee on TER

For the Conference at Indianapolis, May 19-20, 1958

The New York University Committee feels that the teaching of religion to teachers-to-be has become a more acceptable goal at the School of Education because of the TER program. On the other hand, the New York University Committee has not accomplished what it might have because of two facts. First, the School of Education was engaged for the first three years of the Project in a proposed complete revision of the basic curricula of the School, both liberal arts and professional. The main problem for undergraduate work was to provide (1) a Core of six integrated liberal arts areas, with basic required courses and a large number of related core-elective courses, (2) a newly organized and integrated group of professional courses called Educational Theory and Application, (3) new organization of major and specialization courses. A similar plan extended the program to graduate work.

There was at the same time considerable thinking and planning on changed relationships among the various colleges of the University, which had hitherto been very separate and autonomous, and which were now to be connected as closely as possible, in such matters as use of staff, libraries and other resources. Amalgamating liberal arts courses from several undergraduate colleges of the University was also being considered.

It was not a good time to have frequent and fruitful committee meetings, for all major School of Education faculty were involved in long extra hours of work on the re-organization. It was, however, a good time to have inspirational and informal discussion of the TER Project's aims, and to suggest the consideration of "teaching about religion" in all six Core areas and in proposed courses in Educational Theory and Application. Dean Ernest Melby sent a letter to the faculty asking that in all the new work, the question be raised whether any teaching about religion was relevant here. Changes in all plans for course content are still being made so often that it is hard to state just what materials about religion are being used, but it is certain that some materials are definitely incorporated and that discussion still goes on.

The second reason the Committee has not accomplished what it might have, especially in research, is that we found our new dean, Dr. George Stoddard concerned lest even an objective research into the status of religious knowledge among faculty, students, and alumni might be an infringement upon personal rights. Dr. Stoddard, himself a deeply religious man, has no objection to the discussion of religion in the classroom when it is relevant to the course-work, but he objects to any general undertaking by the school as a whole. For this reason, research work announced as under way in 1956-1957 was cancelled.

Visitors and Consultants

1. Our only full faculty meeting at which the TER Project was presented and discussed was in the fall of 1955. Our School of Education had been directly represented at the Kalamazoo Conference in September 1955 by Professors Louise Antz, philosophy of education; Milton Gabrielsen, physical education; Norma Thompson, religious education; and Herbert Tonne, business education. We were represented indirectly through the presence, as special resource clergymen, of our New York University chaplain for the Newman Club, Father Andrew J. O'Reilly, and of Rabbi Ephraim Sturm, a director of the

National Council of Young Israel and a graduate student at the School of Education.

At a faculty meeting on October 31, 1955, all of these persons were present and all spoke on the Project, expressing the reasons for their warm interest in it and noting some of the special but not insuperable difficulties. There was understanding appreciation when Father O'Reilly remarked that he felt the Project would pay for itself if the only result were that students-- and faculty and teachers -- learned to say "Jew," "Protestant," "Catholic" without stumbling and embarrassment in mutual conversation. There was time for only a brief discussion period.

We also had with us at this meeting Dean Harold K. Schilling of Pennsylvania State University, who was here at the School for three days (October 31, November 1, 2) as a Consultant. Dr. Schilling spoke last. He responded to the other speakers and to the discussion, and gave his reasons for supporting TER.

The Library provided for the meeting a very fine display of books on and about religion.

2. On the following days, Dean Schilling met with members of several departments, especially science. He addressed the Frontiers of Knowledge class, on "Science is Human," and included a statement on religion and science. (Synopsis attached.)

3. Dr. Kirtley Mather of Harvard did not come officially as a TER Consultant, but he was a lecturer for the Frontiers class, speaking on "Discoveries and Revelations." (Synopsis attached.)

4. Dr. Arthur Ward Lindsey addressed this class on March 13, 1956, speaking on "Biology and Human Problems." As an official Consultant, he met with members of our science staff, all of whom are seriously concerned with the

problems of teaching about religion where it is relevant to science. A graduate course called "Science and Culture" frequently needs to consider religion and philosophy.

Faculty Suggestions to TER

1. Many professors now uncertain about the practicality and wisdom of the TER goals would become more favorable if there were more good materials available. Even the most interested faculty people have said, "We would teach more about religion if we ourselves were better informed, and for this we need materials. We ourselves do not know the doctrines and practices involved in many situations and cannot take time to look them up. But if we had reliable materials to put into our students' hands, we would do it."

2. There is a frequent complaint that teaching about even so well-documented a situation as the "quarrel between science and religion over evolution" is open to criticism from some unexpected quarter because of the many different interpretations among and within the church bodies. The Committee feels that scholars from the churches could help greatly here, with documents written not for the initiate or the layman, but for the college student. The Roman Catholic Church, for instance, could have a booklet on the main official and unofficial responses of Catholic writers and teachers to Darwinism and its successor theories. It would be necessary for the booklet to have a good scholarly statement on the way the Church deals with such problems. This takes us to the next point.

3. The religious organizations could help not only outsiders but their own members by writing on the differences between doctrine and discipline; and between basic doctrine and its official and unofficial interpretations.

This is often a complex, ticklish matter, we all know. But it would be easier to teach factually about religion if the religious organizations themselves were to make as clear as possible that which is doctrinal and "eternal" and that which is temporal and accessory; that which is required (as, belief in the Trinity) and that which is interpretable (as, whether God made man in an instant or through evolution.)

Students need explanations of how there can be a range of very positive teaching within a church body on such a matter as the importance of a holy day. Frank admission by the churches of the role that local and national culture play in church teaching would help students avoid the assumption that everything they read or hear said by a church member is an official position.

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TEACHER EDUCATION AND RELIGION PROJECT
AT
STATE UNIVERSITY OF NEW YORK TEACHERS COLLEGE, OSWEGO
1953-1958

Along with fourteen other colleges and universities of the American Association of Colleges for Teacher Education, State University of New York Teachers College at Oswego, (hereafter referred to as Oswego) has been participating since 1953 in a cooperative exploration known as the Teacher Education and Religion Project. In the absence of any overall national unified approach each participating college was encouraged to conduct the study in those ways that seemed most productive and practicable in terms of needs and resources.

At Oswego a variety of techniques has been used to approach the broad question of the place of religion in teacher education. Under the direction of the local coordinator, Professor Seward Salisbury, a study was carried to completion to determine "the extent to which the present generation of college students reflects the wide-spread interest in religion which seems to characterize American culture at present" In addition to this study two Teacher Education and Religion Conferences were sponsored at Oswego and proved to be stimulating to those interested in the success of the project. At the first of these, in 1956, Dr A L Sebaly, National Coordinator, discussed the philosophy, activities, and achievements of the project as carried forward at the various pilot centers. At the second conference, in 1957, Dr John L Childs, Teachers College, Columbia University, gave the keynote address on the topic, "Education in a Multi-Religion Society" At both the 1956 and 1957 conferences outstanding public school administrators, supervisors, guidance personnel, and classroom teachers served as consultants and panelists at sessions devoted to discussing with classroom teachers who were attending the regular summer sessions the practical, everyday problems which arise in situations of some religious significance for pupils, teachers, and parents. Of particular interest to the educators who attended the conferences were problems arising out of conflicting views of science and religion, released time for religious instruction, morning prayers, the reading of passages from the Bible, the teaching of moral and spiritual values, humanism, religious holidays, cooperation with religious institutions, and religious freedom of teachers.

In the early days of the project at Oswego the visits to the campus of other distinguished consultants proved most beneficial to the on-going interest in the study. Professors Knox Hill and Harold Smith, of the University of Chicago, and Dr Eugene Dawson, of Kansas State Teachers College, made visits of varying lengths. They spoke to the entire faculty on general topics related to the project and to the Project Committee on specific problems arising from the study. During the stay of these consultants students were encouraged to have interviews, and there was considerable expression on the campus of appreciation for their presence at Oswego.

Two major conferences were attended by representatives of the Project Committee: Towson, Maryland (1953) and Kalamazoo, Michigan (1955). These were extremely rewarding as sources of information and stimulation for those involved in the study at Oswego. In general, interest in the project was confined largely to the members of the committee: Helen Moore Breitbeck, Science; Johnson Cooper, History; Francis Hulme, Literature and Languages; Kenneth Jones, Education; Robert McManus, Education; Erwin Palmer, Literature; Seward Salisbury, Sociology; and Frank Scholfield, Sociology. In 1956-1957 Professor Hulme was on sabbatical leave and taught as Fulbright Professor in Hong Kong, where he lectured and served as consultant to two Christian Colleges, and where he was able to continue investigation of the general problem of religion in education. In 1957-1958 Professors Scholfield and Salisbury were on leave, and in the absence of the latter Professor Hulme served as local coordinator.

As an indication of the general faculty interest in the Teacher Education and Religion Project, the following information, supplied by the National Coordinator, may be of interest: Of the "Evaluation and Challenges to Action" Inquiry Forms submitted to the general faculty at Oswego, 59% were returned. This compares with 48% of faculty schedules returned from all pilot institutions. A breakdown of "interest ratings" for the years of the project, on a scale of 4 (very high interest) to 0, (no interest) reveals the following figures for Oswego (from the National Coordinator):

1953-1954:	1.7407
1954-1955:	1.7568
1955-1956:	2.0000
1956-1957:	1.9000
1957-1958:	1.9250

The net gain or loss of interest of the general faculty from 1953 to 1958, therefore, is plus .1843

The content of no courses at Oswego has been altered as a result of the Project, although it would certainly be true to say that definite interest in the place of religion in teacher education has been highly stimulated. Both faculty and student discussion groups have met repeatedly during the time of the exploration. Assembly speakers of all three major American faiths have been presented, and their clergy have been invited to appear before panels and in classrooms. The only "course in religion" per se at Oswego, The Bible as Literature, continued to be offered as in the past: an examination of major figures in the Old and New Testaments, the emerging concepts of Deity as revealed in the study of the Bible, and the influence of the Bible on the work of English and American authors. Both this course and Philosophy through Literature, which also by reason of its content calls for considerable discussion of religion, are part of the elective offerings of the English Department.

It should be pointed out, however, that perhaps one result of the Religion Project may have been the continuing demand on the part of faculty and students, especially the latter, for courses in philosophy. Arrangements had been made for the securing of a professor of philosophy for 1958-1959, but budgetary reductions prevented such an addition.

As announced in Professor Salisbury's report of August-September, 1957 (NEWS, Vol III Nos 11 and 12), Dr Breitbeck was working with Dr Harold Schilling's committee in the preparation of a report dealing with the religious aspects of science education. Textbook material incorporating the ideas of the Teacher Education and Religion Project on the elementary level is being organized and written by members of the Science Department, according to Professor Salisbury's report.

As evidence of the great interest shown in the Project by the Department of Social Studies, Professor Salisbury's study may be referred to again. Religion and the College Student is a preliminary report of an on-going research made possible through a grant from the Research Foundation of the State University of New York. His findings are summarized in the issue of NEWS cited above. In addition to this specific investigation of religion on the campus, the Social Studies Department offers an elective, Religion in the American Culture, constructed within a sociological frame of reference.

Considering the special services offered to summer school students and in-service teachers, already referred to, the Education Department also merits high praise for its interest in the Project. In the professional education sequence considerable attention continues to be given to religion as it relates to education in our society, though none of these courses is a result of the pilot study. In three courses religion is intrinsic to the subject matter of the course: The Teaching of the Social Studies, in which the church and the school as social institutions in our culture are considered; the Seminar which follows practice teaching, in which problems of a religious nature encountered by students during their internship are examined with a view to possible solutions; and the final course in the professional sequence, in which such topics are dealt with as financial aid to private and parochial schools, the separation of church and state, released time for religious instruction, the use of public facilities for conducting religious classes, and the reading of the Bible and the saying of prayers.

In summary: the project at Oswego has resulted in no change of curriculum and little measurable alteration of either faculty or student interest in religion. There has been, however, a definite and considerable heightening of the religious "climate" among those members of the faculty already interested in the problem and among those students similarly concerned.

Francis Hulme, for the
Committee

EAST CAROLINA COLLEGE

Teacher Education and Religion Project

The formation of the TER committee on the East Carolina College campus is now a matter of history. Many of the original members of this committee are no longer connected with East Carolina College, but they have extended the work of the project to their new, respective positions. Others, who have replaced them, have succeeded in furthering the project, both on the campus and in the community at large.

East Carolina College has been unusually fortunate in its association with the TER project, for its faculty, student body, and staff, through the general interest which the project's study aroused, grew into a co-operative whole which learned to evaluate itself in terms of the college curriculum, its areas of service to the student, and its relationship, through teacher education, with the community.

As we examine our contact with the TER project in retrospect, we find that we were fortunate even in our mistakes, and that, on the whole, the project was constructive, revealing, and liberalizing. Among some of the revelations which the study called to the attention of those who participated in it, were: (a) the realization that religion can be and is treated as factual subject matter, (b) the knowledge that certain subjects, such as art and social studies, contain a greater proportion of references to religion than other subjects, like industrial arts and mathematics, and (c) the awareness that adding references to religion where it does not normally enter a course is just as bad as eliminating all reference to it where it does. In addition, we discovered that visitors, specialists in their respective fields, enhance any research or study program, but only when such visitors are used properly; that is, with a proper consideration of their talents and skills, used in classes that are prepared both in subject matter and in mental attitude, to receive the benefits of their added knowledge. Finally, we discovered that we have a normally untapped supply of persons, laymen and professionals, who are interested in and willing to devote time to developing a closer understanding of sommunity religious differences and their effect on college and community life.

The committee entered the project undertain as to what was expected of it, but the consensus was that we should examine our course offerings first, and then perhaps survey community schools to determine the extent to which religion was or was not included where it fitted factual subject matter. The result of the course examination streamlined the college offerings, eliminated some of the usual college catalogue "deadwood," and led to the formation of the Humanities Committee which studied the probable development of courses in the humanities area that would enhance the cultural growth of the student and thus make him or her a more valuable future teacher. The survey showed that in eastern North Carolina religion, as such, was not omitted from the study of subject matter if it fitted into the subject under discussion, but that most teachers felt inadequately prepared to cope with what was referred to in the TER report as "factual religion."

It did not take too long before the committee's work was presented to the faculty as a whole, at special faculty meetings and later, at faculty-staff seminars, which were gradually expanded to include students as well. At that time the committee suggested inviting students and all other interested parties to its meetings, and two students were appointed as official members of the TER committee.

Eventually, the TER committee felt the need for utilizing consultants as part of its program of study. These people, furnished by the national committee and the Danforth Foundation, served in various capacities as demonstration teachers, lecturers, discussion leaders, and the like. In some cases, the consultants were used wisely, with adequate preparation of students and faculty for their visits. On these occasions the visits were profitable in stimulating further interest in the project as a whole. We learned through our failures that the best use of a consultant was NOT to share him with the entire faculty and student body at one time, but to apportion him to the subject matter areas where his background and experience made him not only useful but inspiring. Some of our consultants were Dr. Eugene Dawson (project co-ordinator), Dr. Knox Hill (humanities), Dr. Leo J. Alilunas (social studies), Dr. Chad Walsh (humanities--Literature), Dr. Louise Antz (philosophy and education), Dr. Harold K. Schilling (science), Dr. A. L. Sebaly (present project co-ordinator), Dr. I de Francesco (art), Mr. and Mrs. Paul Harris (religion and family life), Mr. and Mrs. Harry Overstreet (religion and family life). We have continued to bring individuals specially trained in the area of factual religion to our campus in the knowledge that such visitors are not only welcome as a change in the usual college routine, but also perform a useful educational function.

As a result of campus activity and the surveys made, a group of faculty members, mostly TER committee members, but not exclusively so, decided to issue a college bulltin on the place of religion in various subject matter areas in the secondary schools. This bulletin, RELIGION IN THE HIGH SCHOOL CURRICULUM, is still available from East Carolina College; and its publication was followed by a session, based on the work of the project, held at Meredith College, to which interested professors from the state of North Carolina as a whole were invited. The bulletin also followed faculty-student-town seminars in which the Greenville Ministerial Association participated. These seminars, although sparsely attended, led to the development of a two-week workshop for teachers held at East Carolina College in June 1957. The workshop, offered for credit, was favorably received, and was highly successful as an experiment which East Carolina College will duplicate this summer. Radio and television programs were also devoted to the discussion of ideas and the controversies raised by the project and its findings.

As we look back over the past five years of E.C.C.-TER co-operation and research, we can say truthfully that the project has been for us a revelation of the importance of presenting religion in the curriculum where it is factually in keeping with the subject matter of the course, and that it is possible and proper to teach about religion without necessarily indoctrinating students, or antagonizing them, or arousing prejudices in them. In fact, the work of the TER project on the East Carolina College campus has intensified the already tolerant attitude present toward various denominations, and has removed the fear of discussing religion openly as a factual subject worthy of intellectual study.

TABLE OF CONSULTANT USE AT E.C.C.

CONSULTANT	COMMITTEE	ASSEMBLY	FACULTY MEETING	SEMINAR	CLASS VISITATION	INFORMAL DISCUSSION	OTHER (incl. Radio & TV)
Alilunas	X		X	X	X	X	
Antz	X		X	X	X	X	X
E. Dawson	X		X			X	
Francesco					X	X	
Harrises		X			X	X	X
Knox Hill	X	X	X	X	X	X	X
Schilling		X Science & Math		X	X	X	
Sebaly	X		X	X	X	X	X
Overstreets		X		X		X	X
Walsh	X			X	X	X	X

REPORT ON THE TEACHER EDUCATION AND RELIGION PROJECT
THE COLLEGE OF EDUCATION, THE OHIO STATE UNIVERSITY

Our project began in the late spring of 1954. During the summer months, we featured "Teacher Education and Religion" as the theme for two of our weekly Summer Forums. These are occasions when the graduate students attending the summer session are given the opportunity to hear and take part in the discussion of currently important issues in education.

We also organized a faculty seminar. This became and remained the central feature of our project. Over the succeeding months, the seminar came to involve 35 members of our staff, drawn from seven different departments. Meetings were scheduled bi-weekly, except for vacation periods, up through December, 1956. There were 45 sessions in all, each for two or three hours. Prominent in the core of the group were staff members from the central administration of the College.

We did not think of the seminar as an action committee but as a group for the expression and exchange of personal views on value questions having to do with the professional development of ourselves and teacher-education. In respect to religious denominations, we were a heterogeneous group, but in respect to our mutual feelings for our work and life together, we sensed a common bond. It was the further meaning of the common bonds which we found most profitable to explore together, using our deepening understanding as direct personal benefit to ourselves and as indirect benefit, as well, to the cause of teacher-education and religion. Though books and formalized views were useful, on occasion, what was most helpful was our personal efforts to give expression to our own ways of thinking and feeling, speaking spontaneously in the give and take of good conversation. We relied on our conviction that religion, at its best, is something that communicates between teacher and student as a quality of basic relationships to life, intrinsic in the whole outlook and bearing of the teacher and student. Good conversation in the seminar was a way of honoring our beliefs on this score. From time to time, members of the seminar took part in more formal aspects of the program. In June, 1954, five members of the seminar attended the Teacher Education and Religion Workshop at Cedar Falls, Iowa. In September, 1955, three members attended another such workshop at Kalamazoo, Michigan. In January, 1956, Dr. Bernard Loomer of the Federated Faculty of the University of Chicago visited with our seminar, discussing problems involved in improving religious qualities in an educational institution through administrative action. In February, 1956, two members attended the meetings of the American Association of Colleges for Teacher Education in Chicago, one to give a report on our activities up to that date. In June, 1956, Dr. Hullfish served as consultant to the project at North Texas State College, Benton, Texas. During the same month, Dr. Goodson, with the aid of others in the seminar, prepared and submitted a research proposal for surveying religious customs and problems in schools in this region. Efforts to get support for this work were not successful.

During October and November of 1956, we held eight two-hour sessions with students in our college. We picked fifteen Seniors and fifteen Freshmen. The Seniors met as a group for four sessions; the Freshmen met as a group for four sessions. The discussions were held on Sunday afternoons in the homes of staff members from the seminar. Our purpose was to get student views on the influence of school and college programs on the development of moral and spiritual values. The Seniors were to give particular attention to their experiences in college; the Freshmen, to their experiences in high school. We found the Freshmen to have given little thought to their high school experiences in these terms and to be relatively inarticulate. The Seniors, however, were both articulate and eager to review their experiences. What the Seniors had to say is worth distilling and reporting:

> "Without naming what the changes have been, it is fair to say that most of us have changed our views on religious matters since coming to the university. We don't know how much we might have changed outside of college, just because of maturation, but, anyway, we have changed. The changes have probably been the most for those who have come from the most protected environment, small towns, nice suburbs. The changes have been brought about, probably, more because of the change in the general environment in which we were living than because of what was done in college classrooms. In classrooms, we have rarely been challenged to become aware of the values we actually hold; we have rarely been tested in these matters against critical situations or the strong opinions of others.
>
> We feel we would grow more rapidly in our religious and general values as potential teachers if these several things could be done during our years as undergraduates:
>
> (a) if we had the opportunity to see and know people who live under conditions very different from those under which we have been raised. Those of us who have come from highly protected environments should have the opportunity to know what it's like to live in the Boy's Industrial School, Youth Detention House, slum sections, etc.
>
> (b) if we had more consecutive and meaningful time with our

advisors. It would be good to have two advisors working with the same small group of students through all four years, doing much as we have been doing in these Sunday afternoon discussions.

(c) if advisors would be given the responsibility and opportunity to arrange field experiences for us quite early in our careers as undergraduates. Some students are ready for these experiences earlier than others and advisors should have the freedom to make these arrangements as individuals are able to profit from the experience.

(d) if our occasional field trips for observations of schools and other community agencies dealing with youth were followed up by a great deal of free discussion about experiences in these situations, so that we could learn to profit from them while the experience is still fresh.

(e) if we were given more opportunities earlier in our college experience to act "as if" we were teachers. Our hunch is that we do not make good use of what we are trying to learn as potential teachers unless we are acting as if we were in the role of teacher while we are learning about it. Since we have been in schools for many years as students, we have the habit of reacting like students rather than reacting like teachers. We are prone to drop back into our old habits of thinking like students even when we are attending courses on how to teach. It would be much better if we had more practice in holding the role of teacher while we are learning about it.

(f) if students could become more important as teachers of one another. Much of our education comes from what we are able to teach one another and yet so very little is done to dignify this relationship of student to student in the role of mutual teaching.'

(g) If professors realized that they are tending to fight battles which were important to them during the time when they were growing up while the battles which are important to us are the ones which our generation has faced while it has been growing up. To be good teachers, our professors need to shape what they do and say in relationship to our immediate experiences and frame of mind. Yet so few are able to do this and indeed so few seem to recognize the need for doing it.

(h) If we had more opportunity to discover for ourselves what's important to us. Our college experience is not such as to encourage us to pay enough attention to the experiences and situations which are or might be truly critical for us. Religious and ethical matters are likely to be of this more critical type.

(i) It is an open question as to whether or not there should be more courses focusing directly and obviously on religion. We feel that these can only be courses "about" religion. This is indeed valuable as an orientation, if it is done right. There are risks, however, to teaching about religion because people can come to feel that they are religious simply because they know about it. We are also aware of strife in the world which has come about because of differences among religious sects. Learning about religion should bring with it an increasing tolerance and respect for mankind as a whole rather than fostering divisions by dogmas. The main thing is to develop a religious spirit and an open mind."

During the autumn of 1956, the faculty seminar came to a close as its members merged into the membership of seven freshly organized faculty seminars, created by the College as a part of its 50th anniversary celebration. These new seminars were initiated out of the same need as the original faculty seminar and were conducted with the same spirit and intent. The participants were drawn from departments across the whole university. Value questions were of primary importance and were especially emphasized in directions of interest to teacher-education and religion in the three seminars which were led by members of the original faculty seminar. A report on one of these seminars is available. (Faculty Roundtable on Aesthetic Experiences in Education of Teachers. A report prepared by Ross L. Mooney and Robert Bargar; the Bureau of Education Research, The Ohio State University, Columbus 10, Ohio. September 1, 1957. 106 pages, mimeographed.)

While these more formal activities were underway, individual staff members who participated in the original seminar were active in their particular positions in the university, promoting the spirit and intent of the teacher-education and religion project in varied ways. Milton McLean, Coordinator of Religious Activities for the University, and a participant in the seminar, utilized seminar members in the University's extensive activities during the annual "Religion in Life Week" programs. Dr. Hullfish gave fresh point to the work which he had been carrying on over a number of years within his own classes in the Philosophy of Education, calling on the students to give written and oral expression to their basic beliefs. Dr. Kircher became a member of the writing staff for the volume being prepared by the AACTE Committee of Teacher Education and Religion. He also took a prominent part in arguing the case for the establishment of a department of religion on the campus. Dr. Hess, teaching in the field of physical education, instituted a unit of religion in the orientation course for students in his area. Dr. Hausman, in the field of art-education, worked out ways in which his students might more readily relate the teaching of art to the realization of basic values in life, meaningful to the children being taught. Dr. Mooney gave time to the seminar on "Aasthetic Experiences in the Education of Teachers", working up written materials having a basic relation to spiritual aspects of teaching. Etc.

In a comprehensive university, having over 85 departments of instruction, more than 1500 permanent faculty members and 20,000 students in regular attendance, supported by public money, there is no simple answer to the question of what should be done to improve teacher-education as it relates to religion. The very complexity of the problem forces one very soon to some quite fundamental questions. One is easily tempted to believe that conditions would be better if we were able to do more things. There is a ready security in a great deal of obvious activity. Our group, however, felt quite strongly that the time had passed when we could take refuge in a simple dose of action for the sake of action. The crucial question with us became the quality of our own life experience, and the reflection and cultivation of higher levels of that quality in our associations with one another and with our students.

We do not consider our work done.

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OREGON COLLEGE OF EDUCATION

May, 1958

A SUMMARY OF THE TEACHER EDUCATION AND RELIGION PROJECT

Our former President, Roben J. Maaske, was until his death one of the strongest supporters of the project; he had been one of its originators, and was responsible for the strong initial impetus under which it began. President Roy Lieuallen has continued this vigorous policy.

The first developmental and exploratory phases were greatly aided by Dr. Eugene Dawson as National Coordinator, and by several consultants. Dr. Kirtley Mather of Harvard, by his strength of character and his forceful analysis of a scientist's point of view, added much to the favorable climate of opinion.

Dr. Floyd Albin, Director of General Studies at OCE, was the first Chairman of the TE and R Committee. Dr. Matthew Thompson, Associate Professor of Science, was the next Chairman. Under the direction of these men the committee planned and carried out a number of experiments and activities. Among these were the following:

(1) Sending representatives to national and regional conferences arranged by the Coordinator.

(2) A conference of local religious leaders held on the OCE campus.

(3) Acting as host institution for the Northwest Conference on Religion and Higher Education in February, 1954. Dr. Francis Haines, Professor of Social Science at OCE, was the Chairman for this two-day meeting.

The delegations attending were from the Universities of British Columbia, Washington, Oregon, Pacific, Willamette, Oregon State, Idaho; and from Lewis and Clark, Linfield, Eastern Oregon and the College of Idaho.

(4) Examination of projects in research:

  (a) The Religions within Oregon.

  (b) Controversial issues which create difficulties in teaching about religion.

  (c) Limiting our scope to historical and ideological study of religions, and to the promotion of moral and spiritual values.

(5) Review and revision of curricula and syllabi. Preparation of specific units (related to or concerned with religion and religious ideals) for use in college courses.

  (a) The direction of the project re-examined relative to the graduate school courses for teachers in the field (M. S. E. candidates). Moral and spiritual units emphasized in the three base courses, which are the "511" courses: Contemporary Developments in the Humanities, the Social Sciences, and Science Mathematics.

  Developments in atomic science have been the greatest force in creating the strong trend toward religion now apparent. These courses have for this reason been the more favorably received.

At the teaching level we observe a genuine willingness to meet the ideas and ideals of religion, to philosophize about them, and to seek to live by them.

WORKSHOPS

In July, 1956, Dr. Eugene Dawson directed (with vigor and success) the first of several workshops (in moral and spiritual values) for teachers.

CURRICULAR CHANGES

Since the foundation project came to us at a time when the State System of Higher Education was re-organizing the program at its colleges of education, we were able to add at once two courses: An Introduction to Philosophy and Comparative Religions. Still pending is the proposal to offer an integrated Fine Arts unit (similar to the one at Tempe) with emphasis upon its religious aspects.

SPECIAL LECTURES

Another result of the project has been the beginning of a series of annual lectures concerning religion and philosophy. The first of these was delivered in April, 1957 by Dr. Alburey Castell, Head of the Department of Philosophy at the University of Oregon. The second was presented in February, 1958 by Dr. John S. Whale, a visiting university lecturer, formerly Professor of Ecclesiastical History at Oxford.

THE 1957 EDUCATIONAL CONFERENCE AT OCE

Jointly sponsored by the AACTE Danforth Foundation Project and the college, the annual conference on education in 1957 constructed its entire program to advance religious values in the public schools.

Dr. A. L. Sebaly, the present National Coordinator, was one of several lecturers and consultants who made this the outstanding event of the year on campus.

STATEMENT OF POLICY

The following statement has been approved and placed on record by the administration and faculty in 1958:

> Oregon College of Education affirms a continuing policy of encouraging its faculty (in both the campus elementary school and the college) to emphasize moral and spiritual values, and to include the teaching of these values in course and lesson plans wherever such arrangement is appropriate.

ADVANCE PLANNING

I. The following have been recommended to the administration:

(a) An annual convocation (other than those of Religious Emphasis Week) with speakers from both faculty and student body discussing the good life.

(b) A report on this project to be given in brief at all future September (initial) all-college assemblies.

II. Faculty Seminars for 1958-59:

Based on materials derived from O. Hobart Mowrer of the University of Illinois concerning "The Unconscious, Conscience, and Repression." This will probably be first reviewed in committee, and then presented in three open faculty seminars by selected staff members.

-- by C. R. McClure
Chairman, TE and R Committee

Oregon College of Education 1958

Memo: Faculty members have during the past year co-operated with the Wesley Foundation and the Student Association in a mid-week morning chapel service on the theme "This I Believe."

bjj
5-7-58

Teacher Education and Religion
at
George Peabody College for Teachers

George Peabody College for Teachers has profited greatly because of its participation in the Teacher Education and Religion Project. There have been a number of observable changes in our attitudes and procedures that have resulted.

First, there is the matter of attitudes. We have become conscious of the place that religion occupies in the well-rounded education. This has resulted in our being on the alert for those places in our program where religion properly belongs. This has further caused us to reject many temptations to "lug in" religion where it does not belong. We recognize that this latter concept is very important because we believe that too much religion in education can be as bad as no religion in education. One of our biggest tasks has been to attempt to arrive at a concensus on this point - "Does religion truly belong in this situation?" As a result, a number of our courses in general education have been enriched and made more meaningful by the appropriate introduction of religious concepts.

We have attempted to steer clear of "commitment" or "evangelism" in this program and to hold to the guide line that this truly belongs in the education of students. The educator believes that there are certain facts and understandings about religion that are essential to a sound education.

Another development of our program, and one very closely tied in with the above, has been a careful and systematic reorganization of the courses in our general education program. Let me emphasize that our general education program actually antedates the teacher education and religion program, but the latter has had a modifying influence on the former. The third quarter of the Humanities sequence is devoted to a study of the great philosophies and religions of the world. This is a unique course and the student has the opportunity to read extensively in the great religious literatures of the world.

The second course in the Humanities is devoted to the study of the great music and fine art of the world. Here it is both fitting and proper that sacred music should be emphasized and studied. Also the place that religious themes occupy in the fine arts is a part of the humanities. When one reflects that the humanities are required of our undergraduates, it is evident that we consider the place of religion is very important in the college curriculum.

There are other classes in which the place of religions and religious movements are vital to education. As an example, another required course of our undergraduates is "Our Basic Heritage." This contains the major ideas and movements that have been handed down to us from our forefathers. Such a course would be incomplete without some reference to religion and religious ideas that have become a part of the fabric of our culture.

Another example of a modification of our college program by the Teacher Education and Religion Project can be found in the method of handling another of our general education courses, namely, "Man and the Biotic World." Here the teacher enriches the class lectures and class discussions with religious references. The teacher believes that the universe is controlled by a Supreme Being and a set of Divine Laws. Here we have an example of an eminent scientist using religious references to give students a concept of religion in nature.

Turning now to another example of the noticeable changes on our campus, we have held two workshops on Religion and Teacher Education. The first one was held in June, 1954. There were official representatives from three state institutions besides our own college, and the consultants who came from six colleges outside our area. There were more than thirty in attendance and for three days we hammered away at the problems inherent in the path of any college undertaking a program of teaching religion. We further surveyed methods that have been followed in other colleges. We had leaders of the catholic, protestant, and Jewish faiths who acted as consultants and advisers to us.

The chief emphasis was upon the place of religion in the humanities, the sciences, and the social sciences. No effort was made to set up any uniform rules of procedure but every effort was made to explore the plans that have been made elsewhere to find the place that religion occupies in these disciplines, and further envision new points of departure in these cases.

We held a one day conference on the general theme of Religion and the Humanities. There were twenty-seven representatives present from ten colleges. The program consisted of reports on various activities under way at Peabody, and a series of discussions on the objectives and outcomes of these activities. It was a most stimulating experience.

A third facet of our program is a doctoral dissertation which is a study of references to religion in the most commonly used text books in the field of professional education. This study is being made by a doctoral student at Peabody and is almost completed. The study reveals that there is surprisingly little material on the teaching of religion in the most widely used text books in professional education and psychology. This is the first objective study in the field that we are acquainted with.

Another indication of the effect on our campus by the study is the participation of Dr. Kenneth Cooper in the writer's project. He has been able to have a share in the writer's contribution and has brought back to us from time to time the ideas he has helped to develop in this activity.

Finally, an important outcome of the effort has been the effect upon the members of our local committee who have worked diligently to learn all they can, and do whatever they can, to make the project as meaningful as possible to our faculty.

TEACHER EDUCATION AND RELIGION PROJECT

NORTH TEXAS STATE COLLEGE

DENTON, TEXAS

BEGINNING OF THE PROJECT

On December 4, 1953, North Texas State College was selected as one of fifteen colleges and universities to serve as pilot centers for the Teacher Education and Religion Project of the American Association of Colleges for Teacher Education. Following this announcement seventy members of the faculty met to discuss the methods by which the College would participate in the project. As a result of the conference a steering committee was appointed and has since functioned in planning the activities of the project. The committee consists of Dr. Imogene Bentley, Dean of Women and Professor of English and Education; Dr. Witt Blair, Dean of the School of Education; Dr. A. M. Sampley, Vice-President; and Dr. Jack Scroggs, Professor of History.

PRELIMINARY PLANNING AND STUDY

North Texas State College is a multi-purpose institution, with a strong School of Education. Of the 6200 students enrolled in the College in the fall semester of 1956-1957, approximately 43 per cent were taking one or more courses in education. The steering committee at the beginning of its work decided to confine its study to the School of Education and to the Divisions of Humanities and Social Sciences within the College of Arts and Sciences.

Each department in the areas of the curriculum selected for study made a survey of the treatment of religion in the courses which it offered. In those courses where considerable attention was given to religion, departmental committees made further study of the offerings to determine whether the treatment of religion was adequate.

OBJECTIVES OF THE PROJECT

At this stage the Steering Committee felt a need for a statement of policy on the project as it applied to this campus. After considerable discussion, the following objectives were formulated:

1. To teach about religion whenever and wherever it naturally arises in the curriculum.
2. To draw up syllabi of those courses in which considerable attention is given to religion.
3. To prepare units in those courses where some, but not major, attention is given to religion.
4. To prepare an account of how religious activities enter into the extra-curricular work on the campus.

5. To study the question of the relation of present courses and possible new courses to the project so far as preparation of teachers is concerned.
6. To provide an opportunity for interested faculty members to increase their understanding of the relation of religion to the courses that they teach as well as to consider the place of religion in the lives of modern college students.

In pursuing these objectives, the committee hoped that the project might also aid in developing the following attitudes:

1. A greater tolerance of differences in religious faith.
2. A more informed and therefore a more mature attitude toward religion.

PREPARATION OF SYLLABI

During the year of 1954-1955 the Departments of English, Government, History, Sociology, Speech and Drama, and the School of Education prepared syllabi and other surveys of the curriculum in order to determine whether religion was being fully treated in the curriculum. These syllabi indicated that the objectives of the project, as formulated above, were being carried out fully in the Departments of English and History and in varying degrees by the other departments involved.

SURVEY OF EXTRA-CURRICULAR ACTIVITIES

A survey was also made of the religious activities of campus groups and organizations. It was discovered that 83.7 per cent of the students contacted in this study attended church or Sunday School regularly. Vesper services are held in all girls dormitories, and the majority of students felt that these services contributed significantly to the religious life of the participants. Approximately forty per cent of the student clubs reported some kind of group religious activity, though it would appear in many cases that this was of a limited or spasmodic kind.

VISITS OF NATIONAL CONSULTANTS

Under the sponsorship of the national Teacher Education and Religion Project, Dr. Douglas M. Knight, President of Lawrence College, visited this college on December 13 and 14, 1954, and talked to the faculties of the Division of Humanities, the Division of Social Sciences, and the School of Education concerning the objectives of the projects. He spoke on the same subject to more than one hundred student officers of campus clubs. President Knight stressed the importance of spiritual values as a directive force in contemporary life.

On March 4, 1955, Dr. Kenneth D. Benne, Director of Human Relations at Boston University, visited the College and spoke to interested members of the faculties of humanities, social sciences, and education. At this meeting Dr. Benne stressed that the teaching about religion, particularly in the public schools, should not be done in such a way as to subject pupils to embarrassment. This theme was elaborated before a larger group at the meeting of the joint sessions of the Association for Childhood Education and the Elementary Principals at the regional meeting of the Texas State Teachers Association in Dallas on March 5.

FIRST SUMMER WORKSHOP
June 17-18, 1955

The first summer workshop on Teacher Education and Religion was held under the joint sponsorship of North Texas State College and the National Teacher Education and Religion Project of the American Association of Colleges for Teacher Education. The local committee in charge consisted of Dr. Jack Scroggs, Chairman, Dr. E. G. Ballard, Dr. V. Y. Craig, Mr. Dell Kjer, Dr. Earl Kooker, Dr. E. E. Jarboe, and Dr. R. L. Marquis, Jr.

The workshop, which was held June 17-18, 1955, has as its theme"Religious Literacy as a Responsibility of the Teacher Training Program." Dr. A. L. Sebaly, Professor of Education at Western Michigan State College, was the consultant and director of the Workshop, which was divided into the following interest groups: elementary schools, secondary schools, college. This workshop demonstrated that a good deal of instruction about religion takes place in the public schools of Texas and that public school teachers need some college instruction about dealing with the problems presented. Active interest in the project was evident among the public school teachers involved.

SECOND WORKSHOP ON RELIGION IN TEACHER EDUCATION
June 14-16, 1956

The theme of the second workshop was "The Responsibility of Professional Education for Religion in Teacher Education." This workshop was also jointly sponsored by North Texas State College and the National Project.

The opening address of the workshop was given by Dr. H. Gordon Hullfish of Ohio State University. Sectional meetings of elementary school teachers and secondary school teachers and administrators discussed a wide variety of topics, such as the question of Bible readings in schools, prayers in school programs, religious holidays, and factual teaching about religion in the curriculum. One of the conclusions reached was as follows: "Our responsibility as a teacher-training institution is to produce people who are literate on questions of religion and who realize the values which religion has brought to our democratic culture, but we can leave to the church and home those things pertaining to particular faiths and creeds."

An important feature of this workshop was a series of demonstration meetings in which teachers observed in actual practice the use of resources and methods of presenting material about religion in language arts, social studies, and music. Demonstrations were held at both the elementary and the secondary levels. The participation of high school pupils helped to illustrate the resources of the secondary school curriculum in dealing with religious materials.

The workshop concluded with a panel discussion of "The Responsibility of Professional Education for Religion in Teacher Education." In the course of the discussion Dr. A. L. Sebaly, National Coordinator of the Project, stressed the importance of the principle that professional educators have the responsibility to study the relationship of religion to teacher education. There is need for teachers to think critically about where materials about religion are relevant to curriculum content. The responsibility is theirs to seek out their own solutions. Their responsibility is for scholarly treatment if the solutions are to be truly professional."

LECTURE SERIES, JUNE 18-20, 1957

Believing that the College had accomplished most in the project with its summer students, most of whom are teachers with some actual experience of the problems involved, the Committee planned for the summer session of 1957 a series of lectures on "The Place of Religion in Public Education" by Dr. Merrimon Cuninggim, Dean of the Perkins School of Theology at Southern Methodist University. Approximately three hundred students attended one or more of these lectures.

Dean Cuninggim spoke on the following topics: "Why be Concerned?" "What is Possible?" "What is Desirable?" Dr. Cuninggim stressed that education must be concerned with religious matters because of the nature of the task in which it is involved. "Since religion deals with the world's problems, we must at least recognize that religion has a place in this problem-filled world," Dr. Cuninggim said. He questioned the philosophy of many educational institutions which have hesitated to incorporate a religious curriculum into their programs because they feared that to do so would be sectarian. The government itself recognizes that its political and social phases have some basic religious order in their makeup. "In the light of American history, we can find a middle position," Dr. Cuninggim stated. "The public school cannot be sectarian. It ought not to be secular. It can be religious."

EVALUATION

During the fall semester of 1957-1958 considerable attention was given to an evaluation of the results of the project. Some fifty-seven per cent of the faculty sent individual evaluation forms to the national headquarters, and the committee members and personnel who had been more closely identified with the project also filled out evaluations. The Divisions of Humanities, Science, Social Science, and Education met with full representation of the departments involved and jointly arrived at the results which the groups felt had been accomplished by the project.

Interest and activity in the resolution of issues involved in the area of religion and teacher education have had these effects: It is now known at what points in the various courses information about religion is included; it has been found that few additional courses can well include such information; that information about religion and the responsibility of the teacher in this area is now done with greater effectiveness because the instructors are more aware of its importance; that a number of staff members previously unconcerned have become involved in a consideration of their responsibility in this area; that public school teachers as well as college teachers in other institutions have been involved; and that there is a need now for interested staff and students to have the opportunity to do more critical thinking in this area.